

# Korean workers exploited, theologian says

Paul De Groot

SUDBURY — Korea's economic "miracle" is built on sexual and economic exploitation on women, a Korean theologian says.

Speaking at the 31st General Council of the United Church of Canada, Professor Lee Oo-Chung said Korean factory workers hire young rural women whose low status in Korean society makes them vulnerable to employer pressure.

"They are not the main family breadwinner, but only hope to augment the family income, so it is easy to exploit them by paying low wages. As single individuals, separated from their families, they are more fearful of being fired and thrown out of work and therefore are easy to control," said Lee, who in the 1970s was dismissed from her post as a Bible studies teacher as a result of her human rights activities.

Brought up in a strongly patriarchal

society, young Korean women are docile in the presence of male managers and are paid less than half what men earn.

Lee said they are sometimes required to work 20 or 24 hours at a time to meet rush orders for exports.

"In order to stay awake, they must take drugs. These drugs, if taken for long periods, can cause addiction."

The drugs are also appetite suppressants, which can lead to malnutrition, illness and industrial accidents, Lee said.

Labour unions are not allowed in the

export zone of the country. One attempt to form a union failed as a result of pressure from employers, most of them Japanese.

Continued on page 5 ...



Korean worker

# Calvinist Contact

## Thinkbit

Cuba is the largest country in the world:

Its capital is in Havana,

Its government is in Moscow,

Its people are in Miami,

Its cemeteries are in Angola and

Mozambique,

And its food supply is in Nicaragua.

Graffiti at a Managuan hotel

## Divorces create more households

Stan de Jong

TORONTO, Ont. — Consumption will outstrip population growth in Canada in the coming years. Canada's

population growth has been slowing for the last decade. Increases are expected to average only 0.8% per year between 1986 and 1991.

Yet, according to Toronto researchers Woods Gordon, the number of households is expected to increase nearly three times as fast as the rate of population growth, due mainly to the rising number of divorces.

### Canadians continue to marry

Between 1986 and 1991, the number of households is expected to increase 2.7 per cent per year on average, or from 9.5-million in 1986 to just over 10.6-million in 1991.

More and more divorces are contributing to new household formation. While the annual number of marriages declined between 1972 and 1984 (averaging just over 190,000), the number of divorces has doubled to 70,000. Yet, Canadians continue to marry, reflecting, as the report says, "the triumph of hope over experience."

### More households, greater consumption

The growth in households will stimulate demand for new houses and apartments which, in turn, will need furniture and appliances, decorative items like paints, floor and wall coverings, and other paraphernalia, including stereo equipment, TVs, and VCRs.

Instead of moving, more and more Canadians are enhancing their existing houses with additions. Many are making improvements to bathrooms, kitchens and exteriors, or are adding skylights, decks, solariums and patios.

An increasing number of people, particularly the young, want a downtown lifestyle and many of them directly contribute to the renovation of older central city neighbourhoods.

Canadians spent \$7.5-billion on home renovations and repairs in 1985.

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## Lutherans acknowledge Reformed churches

MINNEAPOLIS, Minn. (EP) — The American Lutheran Church (ALC) has entered into a "new relationship" with the Presbyterian Church (U.S.A.) and the Reformed Church in America. The relationship includes "occasional joint services of the Lord's Supper" and "the

sharing of pastors between our traditions."

The proposal for mutual recognition, growing out of some 20 years of formal dialogues, was adopted overwhelmingly by delegates at the ALC's 13th General convention, held here recently.

The action means that the ALC formally recognizes the two church bodies from the Reformed tradition as churches in which the gospel is properly preached and which have authentic sacraments and ministries. It reciprocates identical actions by the 3.2-million-member Presbyterian Church (U.S.A.) and by the 353,000-member Reformed Church in America at conventions in June.

Though this moves the ALC closer to two representatives of the reformed tradition, it may place the ALC at odds with the larger of the two church bodies with which the ALC plans to merge in 1988. The 2.9-million-member Lutheran Church in America (LCA) applauds improvements in Lutheran/Reformed understandings, but stops short of the ALC action.

More critical of the ALC action is the 2.6-million-member Lutheran Church-Missouri Synod (LCMS). In his greeting to the ALC, LCMS President Ralph Bohlmann noted that his synod's convention had expressed concern that the projected ALC/Reformed fellowship appears "to be contrary to the historic Lutheran understanding of the scriptural requirements for such fellowship."

## Dye saves baby swans' lives

Margaret Griffioen

WHITBY, Ont. — Five rare Trumpeter swans are growing up in Cranberry Marsh located near here — under assumed identities.

The five babies have been dyed



Photo: Ontario Ministry of Natural Resources

brown, so their foster parents, Mute swans, don't kill them. According to Dave McLachin of the Ministry of Natural Resources (MNR), white is an "advertising display" to male Mutes. "They don't like white. They'll go after seagulls and geese," McLachlin says male Mutes will even kill their own offspring who have white signets (down feathers) instead of brown.

Trumpeters have flat feathers on their back, straight necks and an all-black bill. Mutes differ in that they have raised back feathers, curved necks and black bills with an orange knob on the base. Mutes, as their name suggests, make very little noise, whereas Trumpeters have a loud trumpet-like call.

The ministry is actively trying to increase the number of Trumpeters in Ontario. Once a native to this province (in the 1700s) there are only 650 left in all of Canada, mostly in Grande Prairie area of Alberta and some parts of the Yukon, British Columbia and North West Territories. The last migration of these swans to Ontario was 100 years ago.

Last June, the MNR placed six baby Trumpeters (one recently disappeared) in the marsh. The six were the only ones to survive from 17 eggs donated anonymously by two aviculturists, members of the international organization, The Trumpeter Swans Society.

## In this issue:

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Debbie Smith-Sawczak shares more of her special poetry ... p.10  
Relief parenting: A special service for special children ... p.11  
A Thanksgiving story on the decisions made while gardening p.13



# Calvinist Contact

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## Editorial

### Ever try emptying your heart on Thanksgiving?

That Canadian holiday in October most of us appreciate so much must be considered a purely religious festivity. In fact, outside of religion the day makes no sense. Giving thanks for the harvest and for other means of production assumes that there is a recipient worthy of our gratitude, somebody who is ultimately responsible for the good things happening in this world, right?

And who could that be? The farmer who works the land? The woman who manages the store? The union steward who fights for a decent wage? The entrepreneur who provides a workplace? The government official who regulates or stimulates the economy? All of these could legitimately be thanked in specific ways at certain times. True. But none of them qualify as the centre of attention for this national holiday.

The idea is too ridiculous to entertain for more than a split second. Just think: all of them can choke on a piece of bread or can fall victim to the tiniest virus. None of them know how to control the weather, stop time or imprison death. All fail when their works pass quality control, also known as the law of God. Even collectively they don't make it.

There is only one who holds it all in His hand and who deserves every ounce of gratitude we can muster. He is God, the Creator and Redeemer of heaven and earth.

#### Beyond the paraphernalia

Unfortunately, human beings have a tremendous capacity for overlooking the obvious meaning of an event, and for highlighting the non-essential. If you feel uncomfortable with the heart of the matter, focus on the trappings. For Thanksgiving

Day those trappings are the day off from work, the family get-together, the turkey and the pumpkin.

For the religious among us, there is even the frill of going to church, with the usual custom of turning the platform into a fruit and vegetable stand. (It's a good thing we have that passage in the scripture about the cleansing of the temple or the deacons might be inclined to auction off the produce halfway through the service.)

Of course, there is no denying the value of these trappings. Together they beautifully enhance the act of giving thanks to our faithful God. God loves it when we take a day off from work that consumes us and we free ourselves for fellowship with Him and with His creation. He approves when we use symbolic frills to help us give expression to the meaning of Thanksgiving.

#### His love endures forever

The trick is to remember that they are mere instruments to help us empty our hearts from feelings of indebtedness. What shall we render to the one who has given us so much beyond our deserving? We feel so blessed, so loved, so special in the eyes of the eternal one.

The beauty of true thanksgiving is that by trying to empty the heart of praise, you merely increase your state of being blessed. From the point of view of a heart that wants a day off from being filled with loving kindnesses and tender mercies, it's a frustrating operation. The grace of the Lord just won't quit.

Let the redeemed of the Lord say so on Thanksgiving!

### Parliamentary dignity comes with rules

The recent election of a new Speaker for the House of Commons proved more than the mere fact that "boys will be boys." It's all right for the Prime Minister to want to move from an appointment system to a system of election, but then the rules will have to be firmed up so that the process can claim some dignity.

Under the present rules an MP's name remains on the nomination list unless he or she removes it. This passive rule led to the mischievous practice by some members of voting for deputy prime minister Erik Nielsen, who through his absence could not remove his name. Everyone knew he did not want the job.

Since the number of votes received by any candidate remained a secret, no one felt compelled to withdraw his name. It took six ballots and six hours before the list was down to six

serious contenders. It took another five ballots and five hours to elect John Fraser.

The fact that a unilingual speaker was finally chosen must in a bilingual country like Canada be considered an insult to the French-Canadians.

What does it all prove? That civilization needs to be harnessed by means of regulations. It is part of the human condition that no hockey games will have dignity without referees, no workplace will function well without a boss and no parliament can get its show on the road without restrictions that foresee the mischief or ignorance of its members.

If such rules are hard to put into place, let's go back to the old system of the Prime Minister appointing the Speaker for the House.

### American honour upheld

It appears that the U.S. has come out of the Daniloff/Zakharov stand-off with its head up. Daniloff was released on September 30 without facing trial. Zakharov was permitted to leave the U.S.A. on the same day after pleading no contest.

"No contest" is an American term not employed in Canadian courts. According to a legal source in the State of New York it means that the charge of having engaged in espionage is not admitted to and not denied (it's simply not contested), but the sentence is agreed upon. It's a form of plea bargaining which does not require a formal trial. Morally, it amounts to an admission of guilt.

In ordinary cases of espionage it would probably lead to imprisonment. In this highly politicized case it led to an exchange. The explanation of the nature of the exchange will

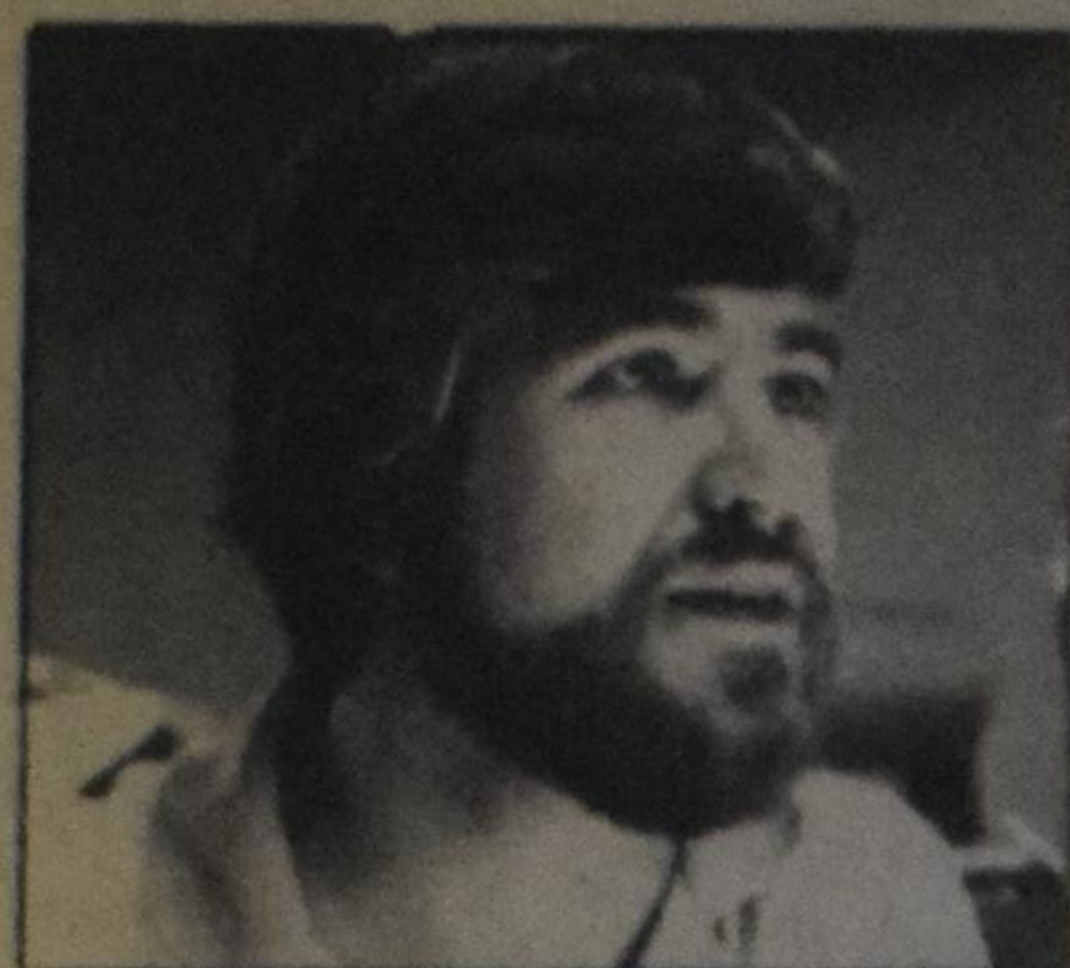
depend on who's talking. The Soviets will insist that the exchange was between Daniloff and Zakharov; the Americans will stress that the exchange is between Zakharov and Soviet dissident Yuri Orlov, who with his wife is to leave the Soviet Union by October 7.

Whatever the explanation, the important difference between what happened to the Soviet spy and the American hostage is that the spy faced a preliminary trial and pleaded no contest, whereas the American hostage did not have to face trial. This outcome should be a clear message to the world that, 1.

Daniloff was innocent and Zakharov was guilty, and 2. the United States did not yield on a question of principle.



## JUST A MOMENT/HERMAN PRAAMSMA



"Holland is one of the traditional lands of freedom; it was the home of independent intellect, of free religion, of autonomous morals, when every other country in Europe was closed to these manifestations of the spirit." (Havelock Ellis, 1859-1939, from: *Social Hygiene*, ch. 9)

Things have not changed an awful lot since Ellis penned the words directly above. *Freedom* is still a key word if you want to understand the Dutch today. When you visit The Netherlands, as I did during the last two weeks of August, you are struck by the Dutch love for freedom and their dislike of anything that smells like authority.

You run into this at every turn. It doesn't matter, really, whether you ride the tram in Amsterdam, watch a television dialogue between two well-known theologians, or sit in a restaurant surrounded by a group of high school students. Everywhere, in a thousand different ways, you discover evidences of this lust for individual freedom.

"Nobody is going to tell me what to do!" I have the right, the duty even!, to question with grave suspicion anything that is said with authority or certainty. There are only a few things that apparently *all* Dutchmen agree about: the value of antiques and old buildings, the ineptitude of Ronald Reagan, the scandal of apartheid, and the superiority of their toilets.

This last item especially intrigued me. Dutch toilets *are* different, without a question. First of all, you have to pay to use them, no matter where you go. In restaurants, in public places, department stores, everywhere you find the same thing: a lady sitting on a chair by the entranceway to the W.C. By her elbow is a little saucer into which you are to deposit *money* before you may enter. I finally concluded that this is to discourage frivolous use.

Secondly, and equally intriguing, Dutch toilets are *different* from their North American counterparts. Instead of having a normal bowl filled with water, they present the user with a *ledge* on which they can deposit their contribution to the sewage system. Far above the users head there is a holding tank, filled with water, from which a pull-chain hangs to within easy reach. Upon pulling this chain, I discovered quickly, you have to step back even more quickly, for the water in the holding tank crashes with great force onto the ledge below, sweeping all before it, and spraying you in the process if you stand too close.

That the Dutch stubbornly insist on keeping this contraption is a further tribute to their fierce love of individual freedom. If I had questioned the design of their W.C., or told them of the advanced model available in the New World, I would not have been believed.

For you see, the Dutch are firmly convinced that they are *ahead* of us by, say, some 25 years. They are ahead of us in theology, in solving problems, in being in touch with the uncertainties of the twentieth century. It is not my place to shake them in that certainty. If they want to, let them sit on the pot. Or as the Dutch would say, "Ze mogen gerust de pot op."

Herman Praamsma is pastor of the Fellowship Christian Reformed Church in Rexdale, Ontario.

## Meditation

## What makes you thankful?

Ralph Heynen

We will be observing Thanksgiving Day, and I would like to ask the question: What makes you thankful? I'd like to link this to a little story that you find in the Old Testament.

After Jacob had been wandering in Padanaram and other parts of the country, and was on his way back to the Land of Canaan, one of the big problems that he faced was that he had to meet his brother Esau. So he made plans to appease his brother. He sent ahead a large number of cattle and sheep and oxen as a peace offering for his brother.

When Esau saw the cattle that Jacob had sent, he said, "I don't need all this material — I have enough." That was the answer Esau gave. His view of life was: "I have enough of these earthly goods."

Then Jacob said, "No, I want you to take this, my brother, I want to give this to you as a gift because I have all things."

There's more than a little difference between the answer of these two people — "I have enough," and "I have all things." That difference is reflected also on Thanksgiving Day by the various people that give thanks.

## What more can I ask for?

Now there are many people who are content with very little. A missionary to Greenland was telling about the people that lived there and who had so very little. One of the people said: "I have plenty of fish to eat and fish oil to drink, and we have water that we need. What more could I desire?" In a sense these Greenlanders are like the beasts of the field when they have enough to eat and their stomachs are full.

There are a lot of people like that today, who, when they look at the

world and at the starving multitudes and think in terms of how much they have, say: What more could I ask for? There are many people who are sufficiently satisfied with the things of the world and the things that they possess.

## More than cattle

Now Jacob had lived pretty much by his own wits and had gained many possessions. Still, he had gone through Peniel and had wrestled with God; and there had been a change in his life. God had given to him his covenantal promises, and he could say: "I have all I need."

But that *ALL* was not just limited to the cattle and the flocks, and the herds, and the children that God had given to him. God had given him far more than just these material things. God had given him the assurance that He would be with him and that some day he would become a great people.

I think you realize that there are many people today who are perfectly satisfied with just being able to sit down at the Thanksgiving Day table and carving their turkey and eating their pumpkin pie. We can be thankful for all that we have — cars, houses and vacations. Of course, we *ought* to be thankful for things like these. But if that is all there is, it isn't enough.

## Thankfulness is of the heart

Thankfulness is not dependent on a dollar sign or on how much you have or what possessions you have obtained, but it depends on an inner attitude of the heart.

Jacob recognizes that everything he has is a gift of God's grace. For us too, the health we have, the possessions that we enjoy, they are a gift of His love to us. They call from us too that we shall give our love to God and express our thankfulness to Him, not by counting how many dollars we have or how many possessions we own, but what we have within our own hearts. The real genuine gift of His love is that when all these gifts of money and possessions fade from our dying hands, then we still have life — life everlasting!

What makes you thankful? All the possessions you have, or what you are in Christ? I trust that as you celebrate Thanksgiving this year, you can celebrate it in the true spirit in which we thank God for all that He has given us and all that we are and become through His grace.

Ralph Heynen is chaplain at Pine Rest Christian Hospital in Grand Rapids, Michigan.

## Letters

## Disliked illustration

The September 5, 1986, issue of the *Calvinist Contact* was the first issue we have ever felt the need to censor before our children looked through it. We feel that the illustration accompanying the article "Asian Church Women's Conference ..." was uncalled for and in very poor taste for a Christian publication.

We certainly hope this is not the beginning of a trend for C.C., as we have always enjoyed receiving it in the past. But we will not hesitate to terminate our subscription should this kind of thing appear again.

Don & Martha Hekman,  
Sept-Isles, Quebec

## Have nothing to do with "R"-rated movies

In the most recent issue of *Calvinist Contact* I find a review of the film "Extremities" rated "R," starring Farrah Fawcett, among others.

How you can justify giving space in a periodical called "Calvinist Contact" which purports to present an alternative Christian perspective in the media, to

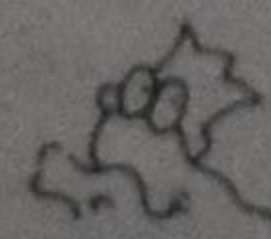
review movies which by your own definition are not recommended. I do not understand.

"Have nothing to do with the fruitless deeds of darkness, but rather expose them. For it is shameful even to mention what the disobedient do in secret. But everything exposed by the light becomes visible." (Eph. 5:11-13)

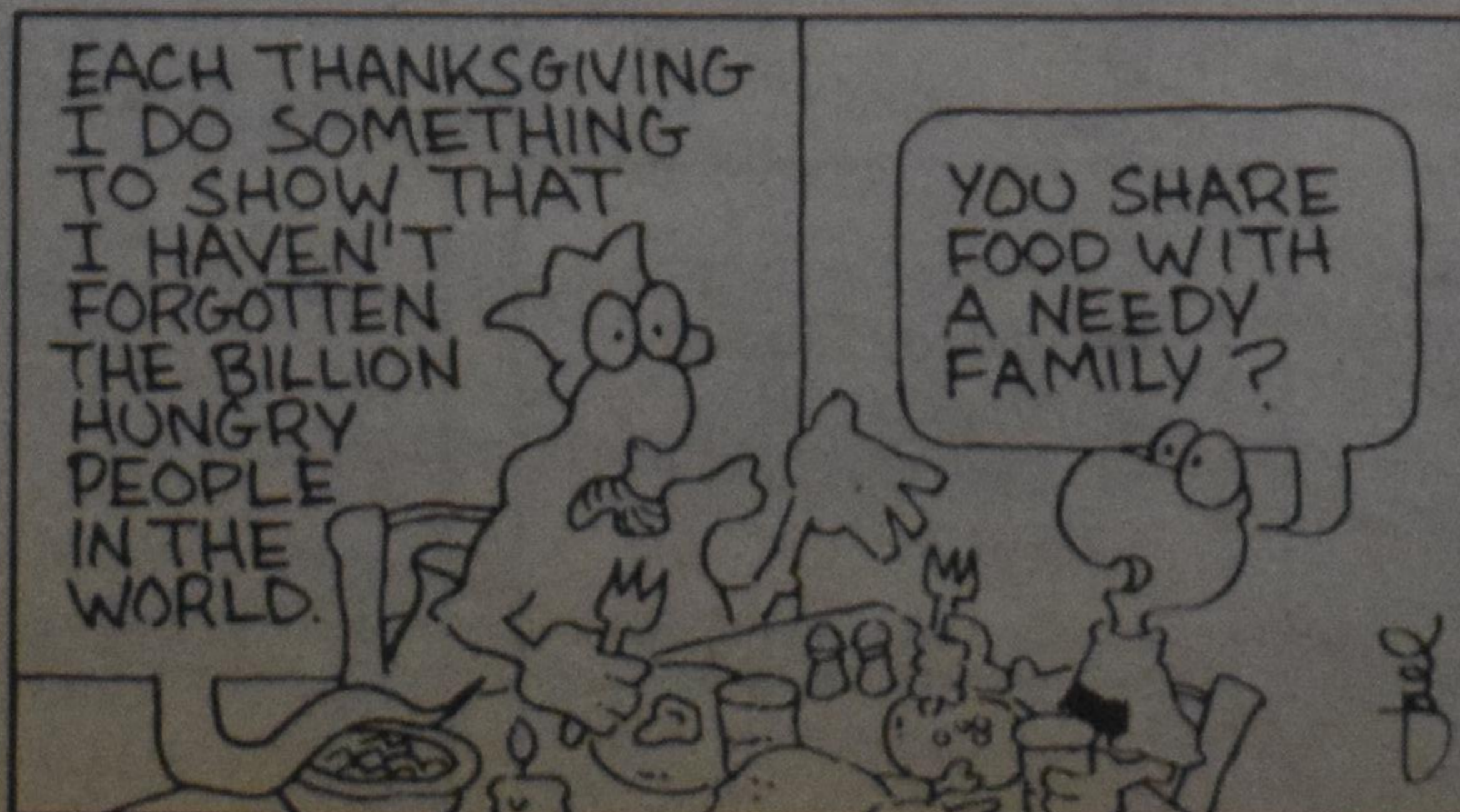
Bill Koene,  
Milton, Ontario

## Response

We tried to expose the fruitless deeds



## Pontius' Puddle



of darkness by saying 1) what the flaws of the movie are and 2) that the movie is nevertheless worthwhile because it exposes the fruitless deeds of darkness in that it dispels "the strange but pervasive myth that women who are raped 'ask for it.'"

An "R" rating, by the way, does not condemn a movie. It simply indicates that the movie contains material that should not be seen by children and juveniles. It's like giving an "R" rating to a morgue.

Editor





News

Soviets arrest handicapped woman

TASHKENT, U.S.S.R. (EP) — She has no legs, but may go to prison camp. Authorities recently filed a criminal case against Nedezhda Matiukhina for allowing the local Baptist congregation to meet in her home for worship services, according to Georgi Vins of the International

Representation for the Council of Evangelical Baptist Churches of the Soviet Union, Inc. (IRCEBCSU). Matiukhina, 56, a double amputee, has already served two terms in Soviet labour camps. She now faces a possible sentence of three to five years and confiscation of

property. IRCEBCSU reports that this is not an isolated incident. In 1981 Vladimir Protsenko of Leningrad was arrested and sentenced to three years imprisonment for allowing the church to meet in his home. In other cases Soviet authorities have confiscated and even demolished private homes where Baptist congregations were meeting. An estimated 2,000 Evangelical Baptist congregations across the Soviet Union meet in homes and apartments for worship services, since they are denied the right to own a church building. As homes are confiscated, some are forced to meet outdoors in forests and meadows, even in Russia's cold winters.

Robertson will drop "700 Club"

VIRGINIA BEACH, VA (EP) — Television evangelist Pat Robertson's announcement of an exploratory candidacy for the 1988 presidential race has drawn criticism of his views and background, and has also led him to step down from his position as host of "The 700 Club." Education Secretary William Bennett, a Roman Catholic who has spoken out for Judeo-Christian values, denounced as "invidious sectarianism" a statement by Robertson which suggested that Christians feel more strongly about love of country, God and the traditional family than non-Christians. Without mentioning Robertson by name, he condemned those who contend "religious faith gives them a monopoly on

political truth," and said religion "should never be used as a kind of divine trump card to foreclose further debate." Robertson denied making the remark Bennett criticized, and said on "The CBS Morning News" that Bennett had "picked up off an inaccurate news release — I had never said what I was quoted as saying." The remark in question was made in a July 30 news conference, when a reporter asked Robertson if his supporters felt more strongly about some issues than other people did. Robertson replied, "I think [those issues would be] patriotism, love of God, love of country, support of traditional family. They believe it would be good for our country if families were closer together."

New club saves travellers big dollars

Margaret Griffioen TORONTO, Ont. — A new club has been organized to help Canadians get discounts on purchases made in Florida and throughout the United States. The "Canadian Funds at Par Club" began with a directory of businesses across Florida where members can buy goods

salt

pepper

and

*Dangerous, don't drink it!*

At a time when cows are healthier than ever and milking equipment and storage cleaner than ever, Ontario milk producers get this panicky message from the milk board.

The reason? Several children became ill after visiting a farm. They drank raw milk; the farmer admitted it and it sounded like a crime! All the papers carried the news — big headlines. Inquiry started right away.

Weeks later on a very early morning broadcast on CBC it was mentioned that the E COLI bacteria that caused the illness did not come from the raw milk but probably from tainted meat eaten elsewhere. It didn't make the headlines, no one apologized to the farmer.

We are now saddled with yet another unfounded fear and I can only hope that there are enough people who do not thoughtlessly believe everything they hear and read .... but you better believe me!

Anne Van Wyngaarden was born in France, raised in Holland married in Canada. She is a full-time housewife, mother of three and grandmother of three. Anne lives in Wellandport, Ontario.

and services at discounts ranging up to 30 per cent. The club's directory and services have expanded in the last two months to include the entire United States — from ski resorts in Vermont to attractions in Key West. Disney World is also a member.

Canadian Robert Gale started the club because he was "sick and tired of losing 30 per cent" on his purchases in Florida. "Though Canadians sometimes forget it, there are hundreds of businesses in the U.S. offering good discounts to us .... From the figures we've assembled so far, we expect the club will stimulate and increase the already massive spending impact Canadians have on ... the U.S. economy in general."

Annual dues are \$35 (Can.) or \$25 (U.S.). Members receive, in addition to the directory, (which is updated and issued annually) a personalized "Card Canada" that must be presented to the participating merchant to obtain the discount published in the directory. Daily updates in the directory are published in a newsletter, and a toll-free number allows members access to computerized information not yet published.

For information call, toll-free: 800-843-1802, or write: CFAP Club, 666 Kingston Rd., Toronto, ON M4E 1R4

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— Rev. Bastiaan Nederlof

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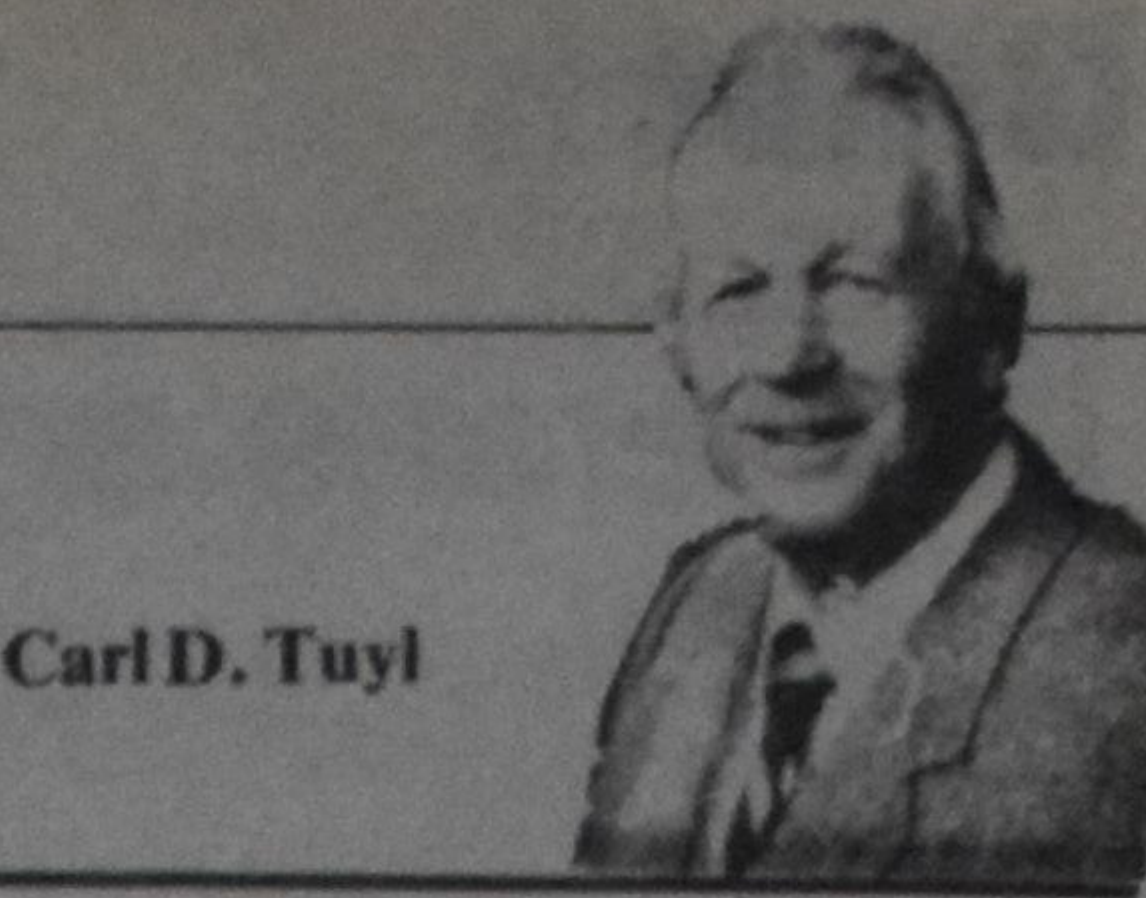
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Pressreview



Carl D. Tuyl

When parliament was prorogued by the prime minister, one of the proposed legislations that died was the notorious "drug-law" which prolonged the patent protection of multi-national drug manufacturers. These giant firms have already started a campaign to get the legislation re-introduced. They threaten to withhold millions of dollars in new investments if Ottawa does not give in. We'll see how that winds up.

Mulroney continues to receive more criticism than a minister with poor sermons, and that is big-time, major league criticism — the sort that makes your teeth curl around your ears. At one point during a speech in the West, the poor man had had enough and gave it back in spades. Now they're thinking nostalgically of Trudeau's eloquent one finger salute. Mulroney can't win. His pet penitentiary in Port Cartier remains a stone (rather, a mountain) of offense. His free trade initiative gets more opposition than a drunk in a temperance meeting. The press keeps recording the costs of his trips. The VIA rail system is going broke, and his party lost another by-election. I hope Mila can cheer him up, for everybody else seems to be down on him.

Maybe the only consolation he has is

that his counterpart on the Liberal side is in even much hotter water. Liberals all over the country snipe away at his leadership with Eugene Whelan being the latest to join the fray of Turner traitors. Turner told an audience of 500 cheering Liberals that he is bleeding for his party, and I am afraid that right before our eyes he will bleed to death, politically speaking, of course. Senator Keith Davey is the vampire who has his teeth firmly in Turner's main artery.

The throne speech is almost upon us at the time of this writing; we must wait to see what policies the government plans to pursue, and in the meantime we cast our curious glances beyond the border of our country.

And what do we see? Brace yourself, for there is the Reverend Sir Mark Hill-Tout, Anglican vicar in the Sussex village of Horsted Keynes complaining about too-high salaries for the clergy of his denomination. The reason for the reverend's complaint was the fact that the vicar was faced with an 8.2 per cent increase of his annual stipend which would take his basic income up to around £8000.

We also read that the South African Foreign Minister was mightily displeased when on a recent flight to Hong Kong (probably

to plot anti-sanction schemes) the Catay Pacific Airline had the evil courage to make the minister — Pik Botha — share the first class section of the airplane with two black politicians from Nigeria. That's the stuff that causes wars among nations. Right?

The war on drugs continues to ask international attention. However good the intentions of all the crusaders are, this column doubts not their sincerity, but their ability to crush the drug trade.

It is an unprovable proposition, but experienced agents of the drug enforcement agencies will flatly state that if they were actually to succeed in stemming the flow of drugs into Florida, Miami's economy would collapse. The drug traffic is an important part of the gross national product of South American countries, amounting to billions of dollars. That problem is not solved with ringing speeches, and the handing in of urine specimens by important people. The root of that problem lies deeply buried in the surrender to secularism of a whole civilization. It is very much a Western problem which rises out of the hopelessness and desperation of people without God. The sun of Christianity is sinking below the Western horizon. We must hope for the ascent of the bright Morningstar.

Another Heil-Hitler-hack is rising to prominence in Austria. He is Joerg Haider, leader of the Austrian Freedom party, who wishes the S.S. were still in business.

At a gaudy political extravaganza in Washington last week, the Rev. Robertson did not quite announce that he was running for president. He had not as yet received the Word. This cynical column also notes that if he formally declared himself, under American law, he would be forced to give equal time on his TV network to all other declared candidates. Moreover we join others in asking: Why, as a young man, did Robertson fail to pass his New York bar exams? Or if you want a question the Legion might be interested in: How come he could avoid combat in Korea? Did that have anything to do with the fact that his father was a senator?

Let us finish this column on a more serious note. Straight from Moscow where this correspondent also has his

informants, Ivan Ivanovich flew into a rage after waiting for four hours in a vodka queue and still being nowhere near the front. He took a knife out of his pocket and announced that he was going to kill Gorbachev in revenge. But within half an hour he was back. "Why did you return so quickly; what happened?" his queue companions asked. Ivanovich replied as he reclaimed his place: "The queue at the Kremlin was much longer!"

That's it for the week, gentle readers. I have lots more important items: Senator Keith Davey's nightmares for instance: Turner, like Mrs. Thatcher in a tank, heading straight for the Senator's house. We'll talk about that after the throne speech!

Carl Tuyl is pastor of the First Christian Reformed Church in Kingston, Ontario.

Korean workers exploited, theologian says

... continued from page 1.

The destruction of Korea's agricultural sector by low prices is the main force driving people into illegal slum areas in the cities, Lee said. Farm prices remain so low that the average farming family has a debt of more than \$4,000, Lee said.

Only middle aged or older women are left on the farm, she said. They are expected to do housework, farm work and community labour projects.

Marriage does not solve the rural migrants' problems, she said. Married women have difficulty finding work in the factories, because of the availability of younger rural migrants, and many end up selling goods on the street or doing piecework in their homes.

"Women struggle to get more employment, neglecting their housework, their children and even their health."

Their husbands are frustrated by low wages, bad working conditions and unemployment, Lee said.

"They take out their sorrows in the bottle, come home drunk

and in their frenzy beat their wives or children. In many cases the husband is part of the sorrow and suffering of the family, rather than a strong support and help."

Powerful interests in the country also encourage sex tourism, where male tourists patronize huge brothels, and prostitution in military zones.

"This deliberate act to earn foreign exchange by selling the flesh and souls of our women for sexual exploitation is not only stripping the human dignity from Korean women, but is also an affront to all

humanity."

In the Bible, God gave His people laws to protect the slaves and the poor, such as permitting them to take grain or fruit from the fields of others in limited quantities, Lee said.

"Survival rights were more important than property rights."

God demands, said Lee, that Christians participate in the struggle of the exploited, "so that every human being is relieved from all burdens of injustice and can live in full humanity."

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# Church

Marian Van Til, page editor

## Lutherans agree to launch new church

MINNEAPOLIS, Minn. (EP)—Despite momentary interruptions by a defrocked Lutheran minister who seized a convention microphone in Milwaukee, delegates at three separate Lutheran conventions at the end of August expressed optimism and joy in the launching of a new 5.3-million-member Lutheran church body in the United States in 1988.

The agreement on the new church comes after four years of merger negotiations, and will bring nearly two-thirds of

the Lutherans in the United States into the same church body. The new Evangelical Lutheran Church in America (ELCA) will become the fourth largest Protestant church in the U.S., behind Southern Baptists, United Methodists, and National Baptists.

Bishops of the three churches involved in the merger announced the results of votes that approved the new church. In Minneapolis, Dr. David W. Preus, presiding bishop of The American Lutheran Church (ALC), said ALC delegates approved the merger 951 to 59, and approved the ELCA's Constitution and bylaws 900 to 37. In Milwaukee, Dr. James R. Crumley, bishop of the Lutheran Church in America (LCA), said the LCA voted 644 to 31 to approve the merger, and 640 to 29 to approve the ELCA Constitution. In Chicago, Dr. Will L. Herzfeld, bishop of the Association of Evangelical Lutheran Churches (AELC), said his convention voted unanimously, 137 to 0, for both the merger and the constitution.

The three conventions had planned to unite by telephone to announce the vote totals, but snags developed with the phone hookup. As the phone problem was resolved, a former LCA pastor grabbed the microphone at the Milwaukee convention and told delegates in all three cities, "I hate your adulterous merger, your whoring after corporate idols." The minister, Daniel Solberg from the Pittsburgh area, refused to leave the podium, and LCA officials adjourned the morning session. Solberg, who was defrocked for his involvement with militant labour groups and for his failure to heed instructions from his superiors, was led

away by Milwaukee police.

### Quota system in

The LCA and the ALC defeated attempts to eliminate a proposed quota system for board and commission membership. The new church will have a strict system of choosing members for church boards and commissions, mandating that certain percentages be minorities, women and lay members of the church.

The quota system requires all church boards and commissions to be at least 60 per cent laity, be evenly divided between men and women, and have at least 10 per cent "persons of colour and/or persons whose primary language is other than English." The quota system will give ethnic minorities, which compose less than two per cent of the three merging denominations, five times the representation their numerical strength would otherwise command.

ALC congregations will vote in the next six months on the merger, and the LCA will have a final convention next April. An overwhelming number of ALC congregations are expected to approve the merger, and the final LCA convention is viewed as perfunctory; no serious issues are expected to arise there.

**Consistories and Classis clerks: Don't forget to send in your "Church news" items to us. This free service helps the church community to stay in touch.**

## Church news

### Christian Reformed Church

#### Called

—to Westmount, Strathroy, Ont., Rev. Jerry Hoytema of Burlington, Ont.

#### Accepted

—to Mount Brydges, Ont., Rev. John E. Top of Collingwood, Ont.

#### New clerk

—Ingersoll, Ont. CRC: Andy van Dyk, R.R. 4, Ingersoll, ON N5C 3J7; 519-485-2703.

#### Telephone correction

—Redeemer College President Henry De Bolster's new (home) telephone number is 416-648-4969 (not 4964).

#### Classis divides; stated clerks announced

Classis Hamilton divided into **Classes Hamilton and Niagara** on September 24, 1986.

Stated clerk for the revised Classis Hamilton is Rev. Richard Stienstra, 422 Hwy. #5, R.R. 2, Dundas, Ontario L9H 5E2; 416-627-0253.

Stated clerk for Classis Niagara is Rev. Adrian Dieleman, P.O. Box 61, Fenwick, ON L0S 1C0; 416-892-3564.

## Pastoral Pondering

### Instant replay

Ralph Heynen

If you watch televised sports, you are familiar with "instant replays." How they do this, I'm not quite sure, but if a tennis pro has an impressive backhand, or a National Basketball Association's centre dunks the ball, they replay it. It is something that the commentator considers to be so significant that he requests to have it shown again. So, if you happen to miss it the first time, you can always catch it the second time around.

It occurred to me recently that I would rather enjoy to have some instant replays of the more significant events in my life. But these would be different from the little fixed frames that you see in film. These instant replays would present the possibility of going back and being given another chance to relive a particular experience that could have been handled differently and more wisely, with greater tact, and better taste. That statement: "If I had to do it over again..." would mean that you would once more have a chance to do the same thing, but to do it better than you did before.

Think of all the things we would change if we could do them over again. If I had another chance to talk to that person, I would be more diplomatic. Or, I would take a different attitude towards things. Or, I would not become so perturbed about the little interruptions that we have in life. I think all of us would take a lot of things less seriously if we knew that we could do them over again. We would also gain a lot of perspective on life that we missed the first time around.

But unfortunately, second times around just don't happen. We can't bring up our children a second time. We can't change our friends or spouses. We can't go back to a church and be a pastor a second time and do things over. We can't improve the initial impressions that we've made. We can't retract a remark that would be less cutting. Scars can never be completely removed. Tear stains on a delicate fabric are often permanent. Memories are fixed and not flexible. We know that God does not really forget.

### Not as you remembered

You may think in terms of all the experiences you've had in a certain community. But when you come back it is no longer the same, it has changed, because life is constantly changing. You can't really go back home or to your place of birth because things do change. The friends you had have also changed; they've grown older and become more sophisticated or possibly they are sour on life. Or you meet old friends and you notice that they no longer can think clearly or talk as plainly as they did. They've had strokes or problems along the road of life. It's a good thing that things do change and that they don't remain the same constantly. Or you think back to the times of the horse and buggy days, and many of us can remember those times. We used to go to high school in a horse and buggy. That sort of thing sounds so romantic, and when you tell your grandchildren about it they might think you're an old fogey or maybe they think that it must have been fun to go to school in a horse and buggy. Bug you wouldn't want to do it today because life has changed.

What does all of this tell us? When you look at the past and think of the things that have happened, we know that there is no instant replay for us in these events. We may be thankful that it is so. Life moves onward; we're on a pilgrimage. We are not standing still or thinking only in terms of the past. The beauty of life is that we are part of that onward movement. And in the midst of all the change, there are certain things that remain the same. You don't need a replay of your faith, because faith continues and it becomes stronger as the years move on. You don't need a replay of hope for the future, because that is something that abides with us. No, life moves on and there is no instant replay.

For some people it seems to be a terrible thing that they can't say: "Backwards, turn backwards, oh time in your flight." For most of us I think it means that it points us forward. We can look with memory about all of these years that we've had in God's grace and in His love, and then we don't need an instant replay because tomorrow is a new day and life will have new experiences. As we move into tomorrow, we can build on the past and hope for the future. I like the *onward* progress of life, the ups and the downs, the dark experiences and the bright ones, the happy ones and the sad ones, because through it all we reach the goal that God has in mind for us — the goal of eternal life.

*Rev. Heynen is a retired Christian Reformed minister living in Wyoming, Michigan. He was a chaplain for 30 years at Pine Rest Christian Hospital, Grand Rapids, Michigan.*

## Christian Reformed World Missions Year-End Status Report

### 1985-86 Financial Year (9-1-85 to 8-31-86)

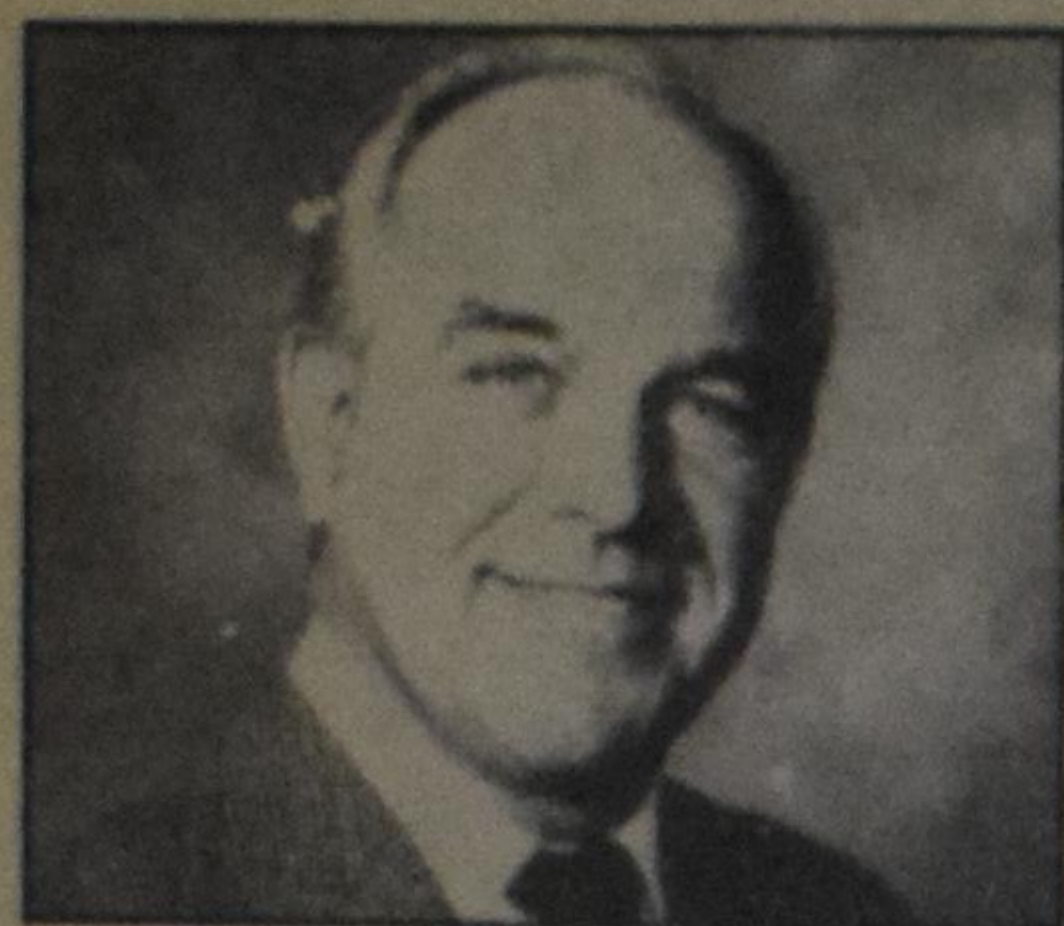
\$9,375,960	Budget
\$8,677,150	Income
\$8,447,750	Expenditure
\$ 352,234	Receipts from churches and individuals from "Project Pentecost" <b>Thank You!</b>
\$ 683,810	Income under Budget

### 1986-87 Financial Year (9-1-86 to 8-31-87)

\$9,113,284	Budget—a reduction of \$262,676 or 2.9%
55%	Percentage of budget from denominational quotas
45%	Percentage of budget from gifts, offerings, and missionary support by churches
29	Positions awaiting funding and staffing
560	Missionaries and family members
581,000	People attending worship services in churches established or served by your missionaries
20,827	Baptisms last year







## Canadian Church Scene

Jacob Kuntz

### Concern for environment

The Chernobyl disaster has jarred many Canadians into a new awareness of what is happening these days to the environment. What must we do to prevent further pollution and how can we protect ourselves against the dangers of pollution?

The *Catholic Register* (June 14, 1986) used editorial space for the following comments on this subject:

With a continuous stream of reports on pollution of the environment pouring out of the nation's newsrooms, the former blasé attitude among Canadians is being replaced by a growing uneasiness.

The most dramatic example of environmental pollution was the disastrous nuclear accident at Chernobyl in the Ukraine.

A world bent on material progress at any cost is slowly choking itself to death. Greed, selfishness and a lack of concern for neighbour have created a mental attitude which is more concerned with short-term gains than long-term effects.

What has been forgotten is that this planet and all its resources are a gift from God and meant for the benefit of all mankind. The biblical sense of stewardship needs to be restored. This means a re-ordering of priorities. The earth's resources need to be managed with a healthy respect for the environment, and the well-being of people should

take precedence over material gain.

The cumulative effects of all forms of pollution are just beginning to be recognized. Christian stewardship demands a concerted effort, on an international scale, to reverse the trend towards a poisoned environment.

Future generations deserve more than a huge garbage dump.

### Speaking up

Repeatedly, people are asked in the interest of an important cause to write a letter to their MP in Ottawa, or to their MPP in the provincial capital. Such a request often falls on deaf ears. Only a few muster the courage and the time to send a letter to a high-placed official in the government. Many do not know how to express themselves adequately, nor are they convinced that such letters make a difference. The result is that letter-writing campaigns, as a rule, are conducted by relatively few people.

The *Free Methodist Herald* (July/August 1986) is more optimistic and calls the attention of its readers to the fact that speaking-up has its effect; it sees the forthcoming legislation concerning pornography as a good example:

The Justice Department's announcement of forthcoming anti-pornography laws, which will be put before Parliament this September, has raised some complaints that the new definitions of pornography are

vague and too broad, but the general response of the public seems to be favourable. There is appreciation that human dignity will not be transgressed in Canada in the name of freedom of expression.

Softcore and hardcore pornography is a scourge on society. It treats children and women as commodities to be used and then discarded. It distorts reality. It weakens the natural bonds of marriage by filling the minds of men, especially, with unholy desires. Worst of all, it leads to an addiction hard to shake.

Apparently, the position of the Justice Department has been shaped, in part, by the expressed will of thousands of citizens, a great number of Christians included, who have made their voices heard through letters and petitions. This ought to alert Christians to the fact that speaking up on controversial issues can make a difference. We've all believed that to be true, and now we've seen it happen.

### Lesson from TV

"The Back Burner" is a regular column in *Catholic New Times*. The space is filled by Gail Burns who often has interesting things to say. During the summer she spent time "in front of the boob tube." She learned many things, positive and negative. "The potential for education is enormous," she says. She also watched a program on the care and feeding of zoo animals. These are her comments

## Of pollution, television, animals and hymns

(August 31 issue):

As well as making us aware of other countries and other cultures, television can also wake us up to what is happening in our own backyards. No program has jarred me more than a recent segment of CBC's *Journal*. It had not been intended to jar. I refer to a documentary about the care and feeding of animals at Toronto's Metro Zoo. It belonged better in "Lifestyles of the Rich and Famous." We take for granted the fact that we will have to shelter exotic animals in the style to which they are accustomed. That translates into the creation of costly artificial environments. Still, I was not aware of the extent of our efforts in terms of time, labour and money. The animals require round-the-clock care for the most part on a one-to-one basis. They are fed nothing but the freshest fruits and vegetables and the highest quality lean meats. Far be it from me to deny a camel his due. I only wish that the same amount of care could be taken for those humans who must line up for food in the same fair city. The zoo's hospital, professionally staffed and fully equipped, would serve many parts of the third world very well. I would suggest that many communities in Northern Ontario do not have the same standard of health care. You're right, the Metro Zoo will get none of my jewels.

### "What a friend we have in Jesus"

One of the world's best known songs, translated in many languages, is the hymn: "What a Friend We Have in Jesus." It may not be a favourite of the young

generation (even though many young people sing along happily when it is sung in public worship), but for many older people it is one of their most beloved songs. Not only in church, but also in homes for senior citizens, hospital services, etc., they often request this song.

The *War Cry* of August 9 gave us the following information about the writer of the hymn, Joseph Scriven. It is good to know something of the person behind the song:

One hundred years ago tomorrow (August 10) the writer of "What a Friend We Have in Jesus," possibly one of the best known English language hymns, left this life at the age of 66.

Joseph Scriven is now alive with the Lord in heaven.

Even though his life was marked by tragic sadness, he triumphed over adversity and, because of his private grief, wrote words that have blessed countless people.

Scriven left his birthplace, Dublin, at the age of 25 and settled in Canada. On the eve of the day upon which he was to have been married, his fiancée was accidentally drowned. After this bereavement he consecrated his life to Christ's service among the poor and needy.

However, his life came to an untimely end as he, too, was accidentally drowned, in Rice Lake, near Peterborough in Central Ontario.

Not far from the lake stands a white granite monument 12 feet high on which are engraved the words of his best known song.

*Jacob Kuntz is pastor of the First Christian Reformed Church in Kitchener, Ontario.*

## Groups fed by churches that don't feed intellect

AMSTERDAM, The Netherlands (EP) — Most members of religious cults are not "weirdos who don't take baths and who have a penchant for airports and flowers," a researcher on cults told participants of the International Conference for Itinerant Evangelists.

Rather, cult members are usually above average in intelligence, between 18 and 25 years old, and are most likely to have a conservative religious background, said Jeff Amano, a research associate of Probe Ministries in suburban Dallas, Texas.

Amano said many young people coming from conservative backgrounds become prime candidates for cult groups if the churches they attend do not teach effectively the hows and whys of their beliefs. Churches which don't teach reasons for their beliefs

skim only the surface and stress a "milky" rather than a "meaty" comprehension of the scripture, he said. This causes people to search for further answers, said Amano, who analyzes new religious groups and lectures on university and college campuses about cults. "Usually, they want something deeper."

Amano told the evangelists there were more than 3,000 cults in the world. He noted that followers of these groups often do not remain followers for a lengthy time. One study showed that only one-half

of one per cent of Unification Church members (Moonies) remained Moonies after two years.

Amano said cults usually had these elements: an authoritarian leader; legalistic, highly structured and disciplined guidelines; they deem themselves as sole possessors of truth; are concerned with the end of the world and believe they can use unethical practices to fulfil what they consider the calling or purpose of their movement.

**Izaak de Rijke, B.Sc., LL.B., O.L.S.**

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## Education

Margaret Griffioen, page editor

### Towards the year 2000

Adrian Guldemond

At recent meetings of the Ontario Alliance of Christian Schools (OACS) Education Committee, discussions were held about major trends in North American education for the next two decades. Special attention was paid to a recent document published by the Ministry of Education called "Towards the Year 2000."

This book is the result of a high level government thinktank set up to advise the government on long-range policy development. This book identifies what society will be like in the year 2000. It defines the role of public education and outlines a specific philosophy of education. In general the advice is that man cannot control the future so the best he can do is to use the schools to control the amount of change. Hence the government will educate the children to cope with everlasting change. The best way to do this is to have them master the art of information processing. In short, the content of school curriculum is irrelevant as long as the right attitudes of tolerance and openmindedness are inculcated along with some basic vocational skills. This important book is an excellent illustration of the attempt to give direction without committing oneself to anything in particular. Especially not something so traditional as knowledge and morality.

Even more interesting is the book's insistence on the legitimate place of variety in education. While the government continues to

envision one public system it does propose planned alternatives within the system. This prevents the unpleasant charge of monolithic rigidity. After all, multiculturalism is here to stay and should be taken seriously by educators.

#### The Commission on Private Schools

Dr. Robert Shapiro has the same kind of position in a recently released Report of the Commission on Private Schools in Ontario. Some people are of the opinion that the report's recommendations are a bold step in favour of pluralism in education. Some even feel that the commission would have gone further if it did not have to worry about Ontario politics. Unfortunately neither rumour is correct. The report reflects a growing consensus among North American educators. The solution to the ills of the public school system is more flexible programming to allow for alternatives. Nevertheless, all this is going to take place within the boundaries of government controlled public schools. The government is still in charge and intends to define what the public interest in education is.

Dr. Shapiro's position on funding private schools via the local school boards is not radical at all. It is only radical for Ontario school trustees and teacher federations. The fact that these organizations have not yet denounced the report should give us pause for thought. So far only the New Democratic Party of Ontario has said that it cannot go along with the recommendations.

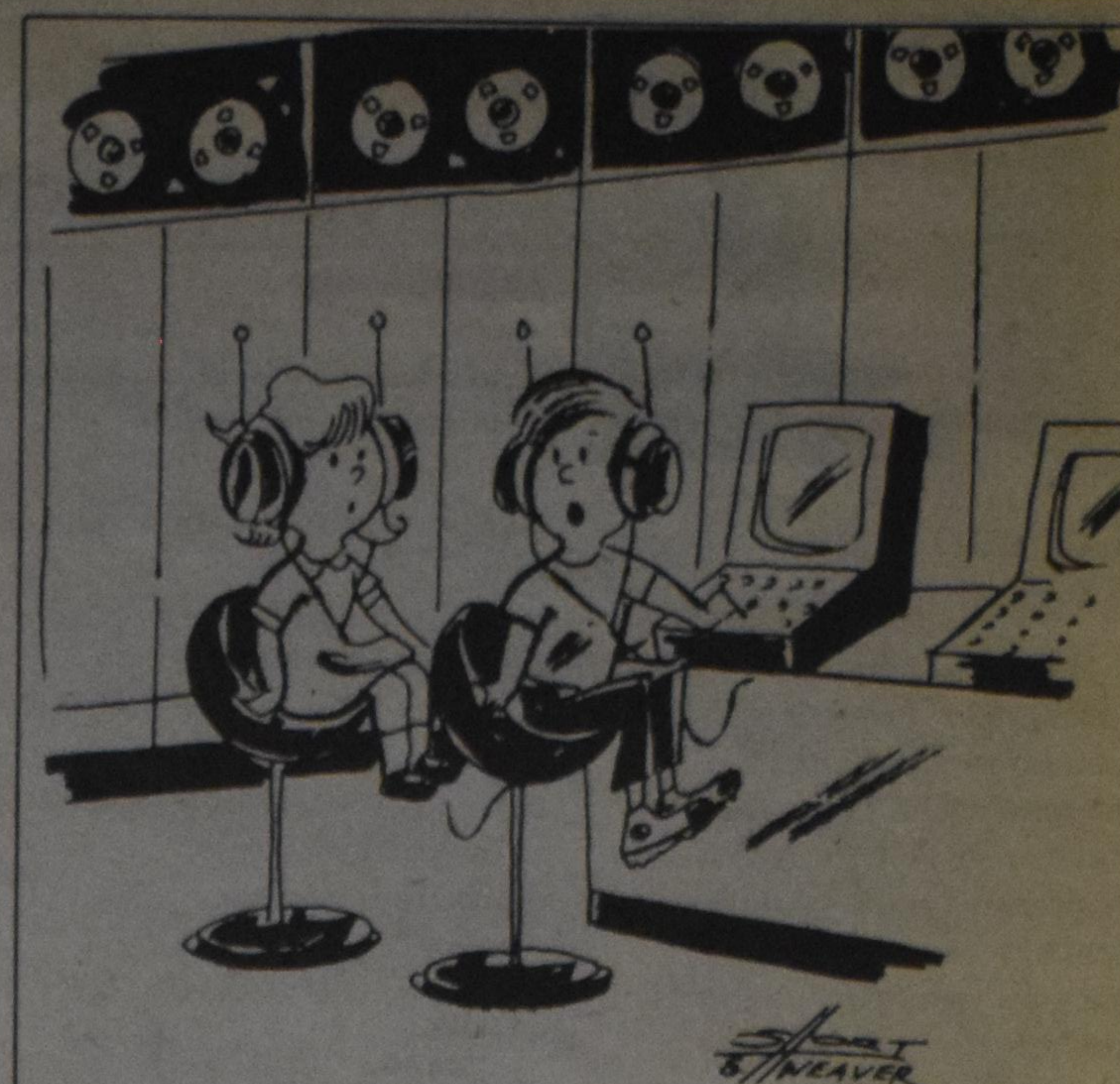
The other two parties have said nothing at all.

While the Christian school community is deliberating on whether or not to even consider supporting the *Associated Independent School* model with its clear attempt to integrate private and public schooling, perhaps a note of caution from the past is necessary. All agree that the proposal to deal with the local public school board for money will need much closer scrutiny and better safeguards.

#### A lesson from the past

In 1853, Dr. Ryerson, the esteemed founder of the public school system, was faced with the question of what to do about separate schools. Due to the hard line taken by the newly-arrived bishop from France and the reawakening in matters spiritual in the Catholic Church in the mid-19th Century, he was unable to eliminate the separate schools. Even a campaign by the *Globe* and George Brown, with Ryerson's support, was unsuccessful.

So instead of eliminating separate schools, the government introduced legislation which authorized separate school boards to levy municipal taxes for the entire operational cost of the common school. In return for this entrenchment, the control of the entire educational process was placed in a Council of Public Instruction which was appointed by the govern-



"I WONDER WHAT IT WAS LIKE  
WHEN PEOPLE HAD TO LEARN  
BY HAND?"

Cartoon: *Technology and Change: The Crisis in Canadian Education* by Rosemary Ganley and Ron Wood.

ment. In private letters, Ryerson was confident that the separate schools would probably disappear. If they didn't, they would pose no threat to the public school system because they would be identical to it.

#### The future

We have no obligation to adopt strategies which destroy our distinctive Christian schools. We most definitely do not have any scriptural duty or basis for making compromises on our traditionally articulated view of Christian education before the government makes

any overtures.

The best solution would be for our entire community to become conversant with the educational trends in North American society. The second best option would be for our school boards and committees to study selected books and articles. OACS publications periodically recommend significant materials. The third best option would be for our schools to encourage the significant program of professional development for our Christian school teachers.

### Magazine production teaches Argentine children meaning of democracy

In Buenos Aires, Argentina, school children between nine and 13 years of age are producing their own magazine called *Entre Todos* (*Between All of Us*).

Roxana Morduchowicz, a young journalist, initiated the magazine two years ago to

teach children the meaning and practice of free expression.

"The first few years of their lives, these children grew up under a system where free expression did not exist," Morduchowicz explained. "They have to learn to practise their right to free expression in order to grow up to be citizens in a democratic society."

Morduchowicz and her colleagues teach students to report news and write editorials, and they encourage

contributions to the magazine.

It appears they are learning well. In one of last year's bimonthly issues of *Entre Todos*, children wrote about their views of environmental pollution and disarmament. Two girls also wrote a letter to President Alfonsin, asking him to make his speeches to the public shorter and simpler so that children could understand them better.

The Office of School Journalism of the Buenos Aires Department of Education officially sponsors the magazine, which is distributed free of charge to the 20,000 school children in the capital city.

Reprinted from: *Action For Children*, Volume 1, 1986, Number 3.

A teacher, a mathematician,  
was subjected to continuous derision.  
His adding was O.K.  
But subtracting: no way!  
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Bruce Bokhout,  
Don Mills, Ontario

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# Shapiro, one year later (1) The background and current context of the report

Harry Fernhout

In June of 1984, Ontario's former premier, William Davis, announced the extension of public funding to the complete Roman Catholic secondary school system. Davis realized that this move would encourage Ontario's independent school supporters to double their efforts to gain public recognition and funding for their schools.

Since his government was not ready to resolve the independent schools question, Davis chose a course of action which would deflect this controversial issue, at least for a while. He appointed a commission of inquiry to examine the role of independent schools in Ontario society, to assess whether public funding should be extended to these schools, and to make suggestions about ways of structuring the relationship between government and independent schools. Dr. Bernard Shapiro, then Director of the Ontario Institute for Studies in Education (OISE) in Toronto, was appointed to carry out this inquiry.

## A momentous task

Shapiro tackled this mandate with vigour. He commissioned a number of research papers dealing with the history of "private" schools, the legal aspects of funding independent schools, and the various arguments for and against such funding. He visited 40 independent schools around the province, and met with a variety of individuals and groups. In response to an appeal for input from the public, the Shapiro commission received over 500 briefs from schools, school boards, organizations and interested citizens. As might be expected, these briefs revealed that Ontario citizens hold diametrically opposed viewpoints on virtually every aspect of the independent schools issue.

Shapiro and his staff faced the momentous task of reading all the briefs, digesting all the arguments, and proposing a course of action that might be acceptable to all. An unenviable task, indeed! After 15 months of work, Shapiro submitted a 267 page report to the Minister of Education in October, 1985.

## A valuable report

Few would deny that Shapiro's report represents an important milestone, particularly from the point of view of independent school supporters. In the past, Ontarians who advocated the recognition and funding of independent schools had to rely entirely on their own resources in making their case. Now they can appeal to a detailed, well-researched document commissioned and published by the government itself, and written by a respected

educational leader.

The fact that, generally speaking, this government report adopts a positive view of the legitimate role and contribution of independent schools can only serve to

threat to the public system; their rallying cry continues to be "No public funds for private schools." Various independent school communities, meanwhile, have been trying to decide whether Shapiro's "associated independent school" plum as a worm in it, or not.

On the political front, reactions have been quite varied. The New Democratic Party has declared its opposition to the associated

differences of opinion about the acceptability of Shapiro's recommendations. For example, in May of 1986, the Ontario Alliance of Christian School Societies (OACSS), one of the two largest Christian school umbrella organizations in the province, submitted a brief to the government in response to the Shapiro report. This brief was sharply critical of some key recommendations of the report, particularly Shapiro's "associated independent school" model.

Meanwhile, the Ontario Association of Alternate and Independent Schools (OAAIS), to which many OACSS schools belong, has

controversial issues raised by Shapiro. The first anniversary of the publication of the Shapiro report can perhaps stimulate a renewed discussion and dialogue in Christian school circles.

The purpose of this series of four articles is to foster such discussion by providing an assessment of Shapiro's report and recommendations for readers concerned about their implications for Christian schools. Since there seems to be some disagreement in Christian school circles about the significance and acceptability of the Shapiro report, there is an element of risk in writing this series of articles. It is



"David Peterson's Liberal government has had its hands full with the struggle to implement full funding for Roman Catholic schools."

strengthen the campaign for increased justice and flexibility in education in Ontario. It is true, of course, that the report represents Shapiro's advice to the government. The politicians can take it or leave it, or they can modify Shapiro's suggestions. But the weight of Shapiro's advice has certainly not been lessened by the fact that he has recently left OISE to become Deputy Minister of education.

## Mixed reactions

As expected, Shapiro's report has generated quite a bit of discussion and debate, both inside and outside independent school circles. Some of Shapiro's proposals have turned out to be quite controversial. In particular, his idea that, under certain conditions, independent schools should be able to "associate" with local boards of education and receive full provincial funding has stirred up strong reaction. Proponents of the "Preserve Public Education" philosophy have rejected this proposal as a

school model on the grounds that the viability of public schools needs to be protected. The Progressive Conservatives, now in opposition, have adopted a wait-and-see attitude. Meanwhile, David Peterson's Liberal government has had its hands full with the struggle to implement full funding for Roman Catholic schools.

For a time it appeared that the Shapiro report was headed for the political deep freeze. However, as reported in the August 15, 1986, issue of *Calvinist Contact*, recently there have been some signs indicating that the Ontario government may take a serious look at Shapiro's recommendation once the process of gathering and reviewing public reactions to the report is completed. The Shapiro report remains a live issue on the Ontario public scene.

## Differences of opinion

In the Christian school community in Ontario there have been some clear

*"As might be expected... Ontario citizens hold diametrically opposed viewpoints on virtually every aspect of the independent schools issue."*

viewed these same recommendations more positively. This has created certain tensions and confusion in some Christian school quarters.

In this context of debate and possible disagreement, it is important to keep a dialogue going. At the present time the public discussion of independent school recognition and funding seems to be experiencing a quiet interlude. But if the Ontario government is indeed considering an eventual policy review, this quiet interlude provides an ideal time for Christian school supporters to deal with some of the

difficult to tread through a bog of controversial issues without getting wet and muddy. However, the aim of these articles is not to advocate one person or organization's interpretation of Shapiro while castigating someone else's. Rather, the aim is to get to the root of some important issues in a way that helps Christian school supporters evaluate not only Shapiro's approach, but also some of our own responses to it.

*Dr. Fernhout is Senior Member in Philosophy of Education at the Institute for Christian Studies, Toronto, Ontario.*

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## Another bout with medium power

*(at a questionable movie with my husband)*

I saw people so impotent —  
hardly a stunt they couldn't manage,  
glamorously competent —  
but powerless, all the same,  
to take hold  
of sanity,  
you know, health, truth.

a drowning seemed imminent,  
or if not that, a permanent breathlessness  
threatened to cripple my lungs;  
it must have been something I swallowed  
while watching the film.  
Bobbing around in the niagara river  
in the dark, near the drop,  
fighting not to go over,  
and all the time suspicious that I might be merely  
(as they say)  
merely overreacting.

Whether mood or message  
it's medium power  
another bout with medium power  
medium power taking hold  
medium power rolling,  
bowling over and over, medium power.

This guy who is grinning beside me, I wonder  
does he just float, or did he already go under  
and already come up again, spared?  
I guess he just never sees only those questions  
without that he thinks of the answer.  
Something is winning inside, and I know  
in the morning my eyes will be right, and tomorrow  
my lungs will have air,  
but it seems slow in coming,  
I wish we were there  
already;  
it's harder each time.

## Poem for colleagues

Known, they are, all, by each other and God  
Loved anyway by each other and God  
They can afford now to live on the line  
And they have the time  
to try,  
and the place  
to sow, at some price, their experience of grace  
and help reap it, when ripe, in another.  
Have you ever heard of this elsewhere?

Worn, sometimes, all, with working out teaching.  
Tired arms, all, from a load, and still reaching  
for a sword that has fallen, for a fight not yet won  
for a sister ... Done,  
they laugh,  
maybe cry,  
or sing while the smile in their eyes tells you why.  
and who for; and you know that they've seen Him.  
Have you ever heard of this elsewhere?

## The poetry of Debbie Smith Sawczak

*(Philippians 4:7)*

### The peace

*A ridiculous peace, really,  
foolish, unwise.  
The unupblownness of the world is thin.  
So much land is barren  
while small stomachs ache  
and sin  
keeps creeping deep.  
And here I am at peace,  
though not asleep.  
How very stupid,  
enough to make  
a clever person stumble.  
My heart is being kept  
(what kind of nonsense  
is that?).*

## Urban Fall

I roll the lawnmower o'er red-orange leaves,  
they come pelting out like pebbles from car tires,  
like tattered shirttails flagging the wind down.  
We'd thought the grass would be through with growing  
so late in the year, and had left it.  
And here it is thriving in thick dark tufts,  
so that the lawnmower leaves little damp heaps behind it  
like a kind of mechanical goat.  
It's important to keep the lawn tidy.  
Must be the fertilizer,  
and the warm weather — I look up.

The sky is unevenly grey like an old piece of suiting,  
faded, dribbled with egg yolk:  
weak efforts of the sun far away.  
Birds have all left. It blackens, and now  
I can hear the noise of its tearing, faintly.  
Lightning, sudden as a sneeze, and scary.  
Clouds are colliding on top of my property.  
Some drops; I'll be soaked soon, probably.

But just as I turn to go indoors  
a crop of shadows is newly born  
and I look up, to where tungsten sun  
batters the sky and the earth again.  
The weather is whimsical, holds my attention:  
watch the leaves in irregular shreds  
of curry and cayenne-pepper colour  
flicker like forge coals on cool dark grass  
among drops that sparkle like spangles of glass —

And now that the weather/the world has changed  
and I could rake it all up as arranged  
isn't it funny, I don't want to at all.  
It would wreck this opening urban fall.  
I just noticed it, it comes here in smallish doses  
interrupted by houses,  
and I'd rather it stayed awhile.

## Remind me again

I remember the words about eagles and flying  
and souls who will wait on the Lord and I'm trying  
to wait  
but I fight  
against deadly surrender  
to death of my hope and my care and I'm crying

I remember the lines of a psalmist in pain  
about trusting insisting I'll praise Him again  
so will I —  
it's a lie  
that the devil engenders,  
despair is, I know; but my knowing is vain.

I remember the feel on the face of a brother  
of a tear that I touched, and the list'ning of a lover  
for you,  
Jesu;  
with no other defender  
or shield in this battling I beg you for cover.

*Debbie Sawczak grew up in Toronto, a city she loves. Much of her poetry is about life in that city. Some of her poetry deals with the spiritual struggles of a Christian. She also writes about travel and social or philosophical issues. But whatever her topic, through her poetry breathes the finely-tuned soul of a person who knows that God is real and active.*

*Debbie attended Christian schools in Toronto and is now teaching French at Durham Christian High School in Bowmanville, Ontario. Before studying at the University of Toronto, she lived in Asia for two years with her family on a short-term assignment with Wycliffe Bible Translators. She still has interests in Bible translation. Her other interests are reading, writing, music, languages and travel. She lives with her husband in Toronto.*



## Feature

## Relief-parenting special children

Berta Hosmar

**She sits beside me in her wheelchair, three-year-old Suzan, and drools a little. Occasionally, when she has one of her frequent seizures, which are not completely controlled by medication, her hands or feet tremble, or her head jerks forward.**

Suzan is a gorgeous looking little girl, but when you talk to her she barely responds, and her eyes have a rather vacant look. Suzan suffered severe brain damage at birth, and she will never walk or talk. It takes me an hour to feed her, for she has difficulty swallowing her food.

Suzan is one of the more than a dozen children who visits our home occasionally for a day or a weekend, to give her parents a break from the constant care she requires.

*We are one of the growing number of relief parents in Durham Region who provides care for a disabled child for a short period of time. We have been involved for almost three years now.*

*To become a relief parent you have to follow a 10-week course, but you only have to go to school for one night a week and there is little homework involved. You also have to spend a few days in a school setting and work with a handicapped child. My former training as educator of the disabled came in handy, but it is not essential. Fathers are not required to follow the course if they don't want to, for it's mainly the mother who works with the child.*

*Yet, somehow the whole family becomes more or less involved.*

## Douglas always won

Not all children are as severely disabled as Suzan. While Suzan evokes pity and compassion in a person, many other children are delightful and all of them are very lovable.

I remember Douglas. This 10-year-old boy looked completely normal. He was classified as being developmentally delayed, but he stunned us, for he read at a high school level. Yet you soon noticed that he had no clue as to what he was reading, and he could not do math.

Douglas liked to play baseball in our backyard but he preferred to play alone, for he knew that without competition he would always win. Everytime he hit the ball, he would cheer loudly for himself.

After a few hours he would come in, hot and tired, but utterly pleased with his performance. "I won again," he would tell everybody.

He always helped me set the table, carrying one fork and one spoon or one knife or one plate at a time, while patiently walking back and forth from cupboard to table.

*To do this kind of work you need a sense of humour, for*

*you never know what to expect from certain children.*

## Jim had a sense of humour

Jim was 17 when he first came to visit us. He is a Down's Syndrome child, and he could pretty well look after himself as long as we supervised him and kept most of the food out of his reach, for eating was his passion.

Jim had a keen sense of humour, and fell madly in love with our teenaged daughter. This presented a few problems, for she was dating at the time; and as soon as her friend showed up, our happy and good-natured Jim became hostile and started to sulk. "I hate that guy, why does he come here, why can't I go out with her?" he would mutter, and then he would utter a few four-or-five letter words under his breath.

"Jim, you may not say those words," I felt compelled to correct him. But only once did I scold him, for Jim took this golden opportunity to totally agree with me. "I know, my mom also gets mad at me when I say words like blankety-blank, and I also cannot say words like blankety-blank-blank," he told me in a penitent voice, but with a delighted grin on his face. He relished the sounds of the forbidden words, totally convinced that he had outsmarted me, and immensely enjoying the stunned look on my face.

Jim loved to go to church with us. His parents were Roman Catholic and took him to church regularly. Jim sat between my husband and I, and looked very devout with the Bible and hymnbook open on his knees, although he could only read at a grade-one level. The Lord's supper was served that morning, but I had forgotten to tell Him. I need not have worried. Jim participated by quickly snatching the bread and eating it immediately, but he did not drink the wine. "Only the priest drinks the blood," he explained softly to us.

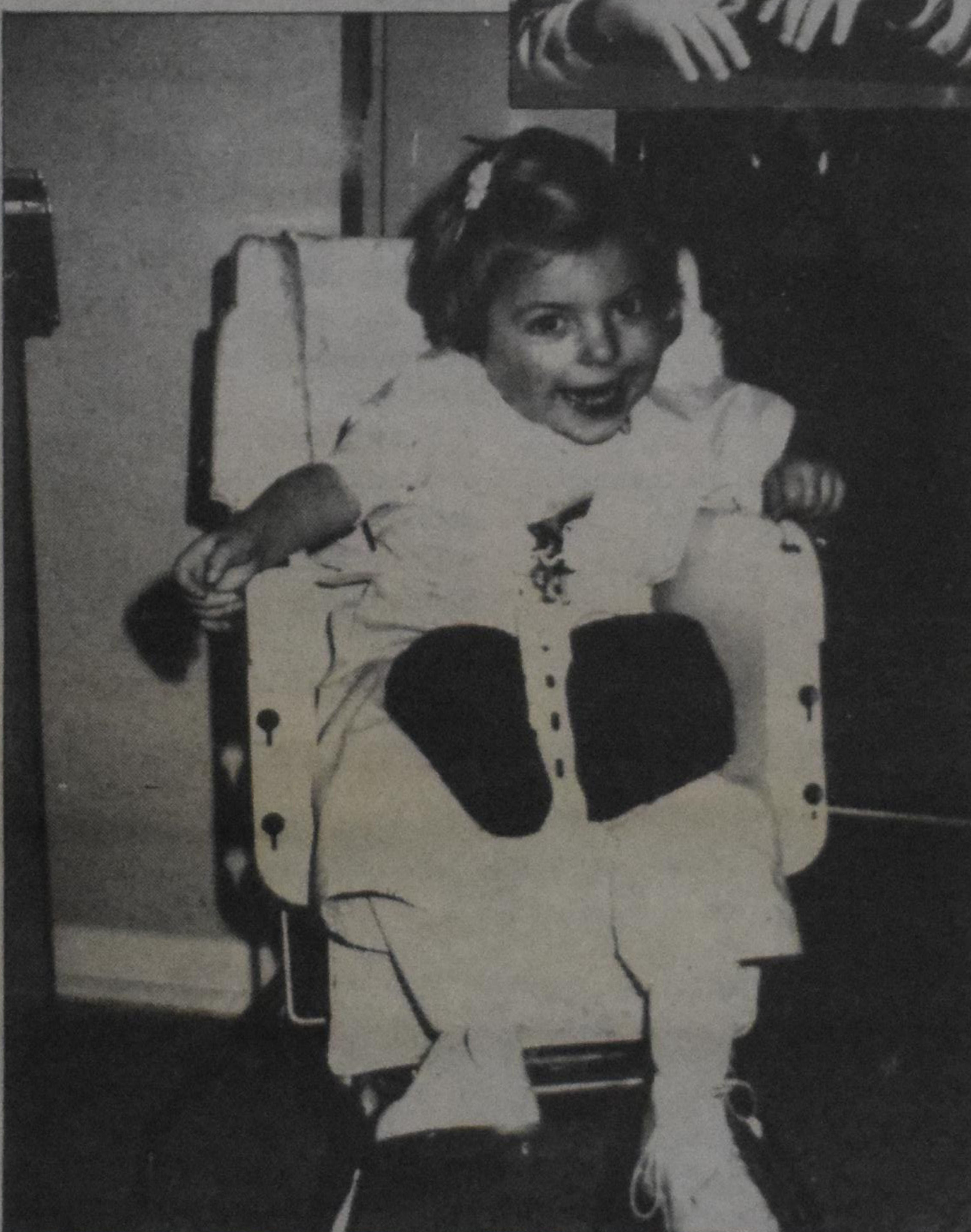
During the singing of the final hymn, Jim joyfully gave us both a resounding smack on the cheek. "I love you both sooo much," he whispered in

our ears. I think the Lord smiled too.

"I was really proud of you, Jim; you behaved very well in church," I complimented him after the service. Jim looked at me with a mischievous smile.

"I was proud of you too. You sat still too," he told me. So much for patronizing a Down's Syndrome child.

*People have often asked us if we are selective. The co-ordinator of Family Relief Services visits your home with the child and his parents. She tells you about the child, their history and limitations. If you do not feel comfortable with a certain child and you are afraid*



*you cannot cope, you have the right to say so.*

*We had one such child, who gave us a little too much excitement.*

*After one weekend, we felt we could not handle Sylvia a next time. It was not Sylvia's fault. She was a very pretty, freckle-faced little girl of six, with a sweet smile. We knew she was retarded and hyper-active, but she behaved like a perfect little lady when she first visited us with the co-ordinator and her mom.*

## Hyper-active Sylvia

When she came on a Friday night, we were not prepared for what followed. Suddenly, during supper, she got up from her chair and started to snatch food from everybody else's plate. We had to chase her, for

she started running like a maniac through the house and began to scream loudly. She seemed to enjoy her screams immensely, for we could not get her to stop.

Finally I took her for a walk

took her out. She would hug me and tell me: "Sylvia will be a good girl now," until she started all over again.

The last time I banned her to her room she drank the remainder of a bottle of cough medicine, which I had mistakenly left in her suitcase, and she ripped a few posters off the wall.

I frantically called Poison Control Centre, and was reassured that the cough medicine would not kill her but might make her drowsy.

We did not have the heart to tell her overtired mother how hyper-active Sylvia had been, but I've heard since then that Sylvia was put on medication and is doing much better now. Yet we hesitate to take her again, for she disrupted the family too much.

## Children with G-tubes

After Sylvia it was relaxing to have a little girl like Karin. Karin is four years old and needs total care. She is fed by a G-tube, which is inserted in her stomach, and has to be attached to her feeding bottle, for Karin cannot be fed by mouth. The G-tube was the last resort, for Karin would constantly vomit up all her food and looked like a starving child from Ethiopia.

She has now gained weight and although she cannot walk or talk, she is a joy to have around with her sunny disposition and constant cooing and smiling. Hopefully she'll start taking food by mouth again soon. We have had three different children in the house who have all been fed this way, and all three happen to be girls.

*Family Relief tries to match you up with about four or five children, but the need for relief parents in our area is so great that we have had 14 different children in the house at one time or another. There is a small remuneration. For a day placement from 9 to 5 or 12 to 8 you receive \$13.00. When the placement is longer, the rate drops to \$1.25 per hour. For that pin money you feed the children, bathe them, dress them, diaper them if necessary, do their laundry, administer medication or exercise their limbs, and do whatever else is needed.*

*Parents are entitled to 24 days per year of relief, but few parents use relief that often. Some ask for weekend*

*Continued on page 12...*

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# Relief-parenting special children

... continued from page 11.  
placements or day placements, but we have also had children for one or two weeks. Social Services pays most of the cost, and if parents are needy, there is no charge at all to the parents.  
We have found that the older children who have stayed with us, are all very neat and tidy. Although they will almost blast you out of the house with their loud music, like any typical

teenager, they make their beds and hang up their clothes without having to be told, a welcome change after the disaster areas our own teenagers leave behind.  
The schools where these children are educated deserve a lot of credit. A child may not be able to learn the three Rs, but life skills and social skills have been drilled into them. We have had children ranging in age from one year to 18. It's sad

that often children who are only mildly retarded, seem to feel themselves that they are different. My thoughts go to Erica.

## Erica with the soft eyes

Erica is a teenager who lives in a foster home. As a child she was sexually abused by her father and other men. Her mother lived an immoral life. It's hard to say how much damage has been done. Erica, with her lovely face and figure, is extremely attractive, and in her own quiet way she knows it. She has a sweet, outgoing personality, and her eyes have such a soft expression that they remind you of the eyes of a deer.  
When you first talk to her, you don't immediately realize that she's retarded. Erica brought out the best in our family, probably because she's so vulnerable. Our children went out of their way to make her feel at home and give her a good time.  
Yet we could not leave Erica alone at all, for she is promiscuous and will go to bed with any male who will ask her. She cannot seem to understand that it's possible to be friends with boys, without having sex

with them. With her background she can hardly be blamed. But it's hard on the people who take care of her, for she always attracts a certain type of boy.  
"Do you like your father?" she kept asking our daughter. It seems that she knows her behaviour is not normal; yet, no amount of counselling has cured her so far. Erica loved to sing with us at the piano, and she also loved the children's Bible of Anne De Vries. I keep thinking that she is one of our Lord's little ones, hurt and bruised in her childhood years, yet very precious in His sight.  
We have found that it's next to impossible not to become involved with the parents of "our" children. Most mothers are like mother-animals at first, fiercely protective of their wounded children, and very much afraid that no one else can take care of them. Some parents have a hard time coping with the grief that their child will never be "normal."  
Some mothers show this with almost aggressive behaviour at first, a sort of repressed anger that this had to happen to THEIR child. We sometimes see plainly the tension in marriages, caused by the disabled child. Mom spends so

much time with the child, dad feels neglected.  
Sometimes you can help, just by being there to listen. One of our mothers has joined the Coffee Break Program in our church, and she finds that it has helped her to cope. Through relief-parenting, parents get a much-needed break, and if a child is not too mentally disabled, he/she may benefit from living with another family for a while, away from mom and dad.  
We can recommend relief parenting to mothers who have some extra time on their hands, yet do not want to be tied down constantly. Anybody who has been screened by Family Relief Services and who has taken the course can become a relief parent.  
You need a doctor's certificate and a few letters of friends.  
Lately Family Relief also checks with the police to see if there is no incident of child abuse with the prospective relief parents. The program is run by a division of Social Services, and many towns and cities now offer this service.

Berta Hosmar has written many fictional stories for Calvinist Contact. She lives in Whitby, Ontario.

## CRWRC sends food to Nicaraguans

GRAND RAPIDS, Mich. (CRWRC) — Beans and corn to feed 263 hungry families in three northwest Nicaraguan communities will arrive there during the next two months, thanks to donations from Christian Reformed farmers to the Canadian Food/Grain Bank.  
It has not rained in Rodeo Grande, El Obraje and La Pimienta since November 1985, and farmers have suffered a 100 per cent loss of both of this year's plantings.  
The Nicaraguan government is providing credit toward corn planting, but is not supplying food to meet immediate

needs.  
The Evangelical Committee for Aid and Development in Nicaragua (CEPAD) requested that the Christian Reformed World Relief Committee (CRWRC) help in the desperate situation.  
CRWRC responded by approving shipment of \$15,000 worth (U.S.) of beans and corn from the Canadian Food/Grain Bank, of which it is a member.  
The food will be distributed by Provadenic, a health agency, under supervision of CEPAD and CRWRC personnel in Nicaragua.

# If you were the editor of Calvinist Contact ...

... what would you change?  
... what would you keep?

Write us your opinion of Calvinist Contact. We will publish some letters or excerpts thereof in the November 21 issue.



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## Story

# The complex ethical implications of home gardening

## A Thanksgiving Day story

Ineke Brouwer-Parlevliet

**T**here's nothing to it, I thought. Gardening is simply a matter of digging up the soil in early spring, fertilizing it and planting your seeds or tender plants. God will take care of the rest, giving rain and shine, and if not, you can always water the garden yourself. True, occasionally you'll have to pull out a few weeds, but in due time you can eat and freeze your own delicious vegetables.

Of course I knew from Genesis that Adam had to do a lot of sweating before he could put food on the table. But then, I reasoned, Adam wasn't used to any hard work before the fall. You had to see things in their right perspective. Besides, I had all kinds of garden tools, bought at garage sales, while Adam had to work with his bare hands, since Tubal-Cain hadn't been born yet.

So I started out, strictly following the instructions in various seed catalogues and on seed envelopes. I even measured the distance between beans with my sewing tape. Satisfied that I had done my work, I left the rest to the Lord, confident that He would provide the necessary ingredients for the growth of my plants. In a couple of months I would undoubtedly gather a plentiful harvest of beans, broccoli, peppers, tomatoes, leek and what not.

However, I found out later that the Lord wanted me as His co-worker. To my utter amazement and chagrin I learned during the hot, humid summer that plants were growing which I had not sown: weeds! And their growth was phenomenal! The more I pulled out, the more came back, challenging me to a continuous back-breaking battle, which I seemed to lose all the time. I changed my opinion about Adam not having had to work hard.

\*\*\*\*\*

**O**ne day, after an absence of a good week, I ventured into my garden again and stood aghast! Sneaky, creeping weeds of a reddish colour had insidiously intermarried with my



*"I may not get beans this year, I concluded, but I shall definitely have potatoes."*

strawberry plants. Being mindful of the biblical parable of the wheat and the tares, I couldn't even pull them out. Other weeds were choking my beans (which looked sickly and pathetic), attacking my broccoli, pinching my lettuce and towering over my pepper- and tomato plants like King Saul over his countrymen.

I left the dirty dishes in the sink, kicked off my shoes, got a small hoe from the garage and started to work. The soil was dry and hard as rock. I realized that I had to exterminate the weed's root and all in order to put some common sense into my labour. Soon I was sweating profusely, realizing to my shame that you have to take the Bible at its word.

Suddenly my eyes fell on a sturdy, tall plant. I recognized the leaves: that was a potato

plant! One lonely potato must have stayed in the ground last year, I thought, and must have managed during the long winter months to survive. That dear, faithful potato plant! A warm feeling of awe and encouragement flooded over

me. Carefully, as not to harm it, I weeded around it. I may not get beans this year, I concluded, but I shall definitely have potatoes.

\*\*\*\*\*

**T**he hoe was no good. After clawing in the dirt with both hands, pulling and jerking at the tenacious weeds, I suddenly stopped. A big, fat, juicy worm was wriggling its way through the soil. What was I supposed to do? Kill it? A multitude of questions suddenly flashed through my mind like neon signs in downtown Toronto, paralyzing my hands.

Were worms good for my plants or bad? If they were bad, would that give me the right to kill them? Was the life of a worm of less value than that of

a plant? To be anti-worm, wasn't that a form of discrimination? There was that saying about the early bird catching the worm. But what about the early worm? Did his life not count? Were worms created only for bird food and fish bait? What was a worm's purpose in life?

Still pondering this unexpected question, I saw another worm heading for the sunlight. The first one had disappeared. Impulsively I grabbed my hoe and hacked it to pieces. Right or wrong, at least now I had restored the balance in earth's ecology. The next moment a tremendous feeling of guilt jumped at my throat like a ferocious animal. A forgotten nursery rhyme of my early childhood years attacked my conscience with sudden violence: "O, kind, vertrap het kruipend wormpje niet, want 't is de Here die het ziet...." ("Oh, child, don't step on the crawling tiny worm, for the Lord will see it.") A picture of God as an angry, bearded old man, peeking from behind a dark cloud in order to catch a little four-year-old killing worms, became again a reality for me. Just to play it safe and not to antagonize a wrathful God, I had included all His creatures under the heading "worm." Up till this day I will never kill an insect, but would rather *catch* spiders, bees, wasps, even mice when they are in the house and put them outside than *terminate their lives*. The only exceptions I make are for flies and mosquitoes. So far I have not as yet experienced divine repercussions.

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**I** have to know what worms have been made for, I said, getting up. Perhaps my Worldbook Encyclopedia could shed some light on their functions in life. Just then I saw Enrico, my Italian neighbour from across the road, walking down his driveway. I waved him over and explained my

dilemma to him.

"Worms?" Enrico said, "they are good for the soil. They make air pockets, so the soil can breathe."

"I just killed one, a little one," I said, feeling I had to confess my guilt to someone.

Enrico shook his head. "Don't kill. They don't harm the plants. Weeds do. You have lots of them."

Again I felt like a four-year-old. "I've been gone for a few days," I said lamely.

"Better take that big weed out. It's sucking all the nourishment from the soil which your beans should have."

I turned around. "But that's not a weed," I protested.

"That's my potato plant!"

Enrico bellowed out a loud laugh. "It's one of the worst weeds there is."

"How do I know what a weed is?" I asked, feeling somehow betrayed. Yet Enrico was an expert in gardening. His flowerbeds and vegetables would have made Adam jealous, even in his garden of Eden.

"A weed," Enrico said almost solemnly, "is a plant or flower growing in the wrong place. A rose is a beautiful flower, but in a cornfield it is a weed. Corn is a nice vegetable, but in a rosebed you'd better pull it out."

I looked at my potato plant. Pull it out, that lovely, strong, healthy plant? Unnoticeably I shook my head. I wasn't ready for it.

Enrico walked further along my garden, while I went on with my work, showing that I meant business.

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**S**everal minutes later he came back. "Your tomatoes need stakes. They are climbers. Now they are rotting"

Continued on page 14...

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# The complex ethical implications of home gardening

... continued from page 13.

away on the ground. And your peppers and broccoli are choking each other to death. You have to take half of them out and replant them somewhere." He looked around for a spot. "Perhaps you can take your beans out. They are diseased anyhow. Look at their leaves, all curled up and yellow. No good."

"I thought they needed more water," I said in self-defence.

But Enrico had walked away again and was looking at my geraniums, hanging in pots from the garage.

"They don't look too healthy either," he pronounced. That was the understatement of the year.

"They are dying," I said.

Enrico nodded in agreement. "Did you give them fertilizer?"

"Lots," I said indignantly. Did he think that I didn't know a blooming thing about gardening?

"That's what I thought," Enrico said. "You burned them to death."

"You mean I gave them an overdose of TLC?" I asked, flabbergasted.

"LSD?" Enrico's voice expressed disgust.

"No, TLC. Tender loving care."

"Well, I guess you did. You see, plants and flowers are like bambinos, kids. If you cuddle them too much, they will amount to nothing," Enrico said philosophically.

Suddenly I understood how

defeated and discouraged the Israelites must have felt when the 10 spies reported on the strength of Canaan. Some problems can seem so overwhelming that you lose faith.

Slowly I got up. My back was breaking, the sun beating and the bugs were biting. I had had it. I grabbed the garden hose and washed off my feet and knees.

"Some day you'll learn," Enrico said comforting.

"Gardening takes time and experience. And hard work.

Next week I'll have night shift. I'll be over and show you."

"Thanks a lot, Enrico," I said without enthusiasm.

"You'll quit now?"

"Yes. Got to do the dishes. I have lots of experience for that. Decades."

Shaking his head Enrico started to cross the road.

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I walked towards the house. At the back door I shot one last glance at my garden, and my eyes rested painfully on my

potato plant. To pull or not to pull, that was the question. I still couldn't do it. Without thinking I set my hands as a trumpet around my mouth and yelled to the plant: "I don't care what you are. I like you anyhow! And I'm not going to kill you."

"Now you are discriminating against your vegetables," a small voice said. Cuddle a plant you should not."

"Oh, shut up!" I said, tiptoeing into the kitchen because of my wet feet.

Next year I'm not growing one single vegetable, I decided. "All I want is flowers, and every weed I like, I'll keep!"

Relieved that I had found a simple solution to a complex problem, I started to attack the dirty dishes in the sink with renewed vigour.

*Ineke is a long-time writer and editorial committee member for Calvinist Contact. She lives in Niagara Falls, Ontario.*

## Cancer society asks help from pastors

TORONTO (CCS) — The Canadian Cancer Society is asking for help from clergy in developing a booklet of readings and prayers suitable for use with people who have cancer, or who are affected by it.

Today, cancer affects every congregation. Sooner or later, every minister or priest has to counsel and comfort persons in a crisis caused by cancer.

Today, it's being recognized more widely that cancer affects much more than the body. It also affects the spirit and that spiritual crisis needs to be treated and dealt with, just as the body needs physical treatment.

To assist pastors in recognizing the symptoms of spiritual crisis and in providing care and counselling, the

Canadian Cancer Society is currently developing a special "clergy kit." Along with information about cancer itself, the kit will include a booklet written especially for the clergy, *The Spiritual Crisis of Cancer*.

"We've tested this booklet with clergy and patients in a dozen denominations, including [with] two rabbis," comments Jim Strachan, chairman of the Cancer Society's sub-committee on the care of the human spirit.

"We're convinced clergy will find it eye-opening and inspiring."

But one item often requested by clergy won't be in the kit, yet. That item is a booklet of readings, prayers and meditations suitable for use with people whose lives have

been affected by cancer.

"No one person's selection of readings and prayers can possibly be as effective, or as comprehensive, as a selection from the collected wisdom, reading and experience of ALL clergy, Strachan explains.

"So we're asking clergy of every faith and denomination to send us their favourite readings, prayers or short meditations — from their scriptures or from other sources — that they have found

most useful in dealing with the crisis of cancer."

Selections should be sent to the "Inspirational Readings," c/o Canadian Cancer Society, 77 Bloor Street West, Toronto, M5S 3A1, as soon as possible. When material is taken from books or other published material, please identify fully the source so that copyright permission can be obtained.

All contributors will receive a free copy of the booklet when it is published.

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Classified Rates	Anniversaries	Anniversaries	Anniversaries	Anniversaries
Births ..... \$22.00 Marriages & Engagements ..... \$25.00 Anniversaries ..... \$30.00 Obituaries ..... \$30.00 Notes of thanks ..... \$21.00 Birthdays ..... \$20.00 All other one-column classified advertisements: \$7.50 per column inch with a minimum of \$10. For letter under box number, \$10. extra. Calvinist Contact will not be responsible for any errors due to hand-written or phoned-in advertisements. <b>NOTE:</b> Newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only \$10! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$10 and the couple's future address.	Rijswijk Brampton 1946 October 9 1986 With joy and thankfulness to our Lord, we hope to celebrate the 40th wedding anniversary of our parents and grandparents,  ZWIER and ANNE ADRIAANSE (nee Van Helden)  We are thankful to the Lord for giving us such wonderful parents and grandparents and pray that He will continue to bless and keep them for each other and for us. With love from your children and grandchildren: Oscar & Joanne Feenstra; Rick, Jason, Shane — Acton John & Cathy Adriaanse; Valerie, Darryl — Brampton Pete & Elleen Adriaanse — Brampton Home address: 53 Church St., E., Apt. 610, Brampton, ON L6V 1G2	Haarlemmermeer, Holland Chatelet en Brie, Port Perry, France Ontario 1946 October 30 1986 "Unless the Lord builds the house, its builders labour in vain ...." (Ps. 127:1,2) With joy and thanks to God for His many blessings, we wish to celebrate the 40th wedding anniversary of our parents,  JOHN and WILMA DEN BOER (nee Knibbe)  Arianne Den Boer — Port Perry Reta & Archie Barnhoorn; Jonathan, David, Rebecca — Papua New Guinea Marten Den Boer — New York, NY David & Marian Den Boer; Karen, Suzanne, John, Linda — Owen Sound Jane & John Batterink; Laura — Port Perry An open house is planned for Saturday, November 1, in the Hope CRC, Port Perry, from 2 to 4:30 p.m. Best wishes only, please. Home address: R.R.#2, Port Perry, ON L0B 1N0	 Congratulations to Johanna and Johan Schweitzer (nee Lanting) who will celebrate, D.V., their 50th anniversary on October 21, 1986.	1936 October 21 1986 "I lift up my eyes to the hills; where does my help come from? My help comes from the Lord, the maker of heaven and earth." (Psalm 121:1,2) With thankfulness to God we hope to celebrate the 50th anniversary of our parents, grandparents and great-grandparents,  JOHANNA and JOHAN SCHWEITZER (nee Lanting)  Thank you, Mom and Dad, for your love and guidance. May the Lord continue to bless you. Alice & Morris Greidanus — Grand Rapids Jane & Bill Verveda — Calgary Tony & Clara Schweitzer — Chilliwack Ralph & Joanne Schweitzer — Lethbridge Edith & Ed De Haan — Lethbridge Marja & Peter Slofstra — London 27 grandchildren and four great-grandchildren. An open house is planned for October 21, 2 - 4:30 p.m. and 7 - 9 p.m. at their home, 61 Carleton Place, Lethbridge, AB T1K 3X6
Thanks	Victoria, B.C. Terrace, B.C. 1956 November 2 1986  JAN and NETTIE LOK (nee Bakker)  With joy and thanksgiving to our Lord, we wish to announce the 30th anniversary of our parents and grandparents. "I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me, you can do nothing." (John 15:5) May the Lord continue to bless them and be near them always. With much thanks, love and best wishes, from their children and grandchildren: Ron & Tina Monk; Kristine, Jeff — Duncan, B.C. Gary & Aileen Timmer; Carl, Cheryl-lynn, Mandy — Smithers, B.C. Ron & Joanne Huisman — Smithers, B.C. Gary Lok — Terrace, B.C. Mom and Dad's address: 4188 Highway 16 East, Terrace, B.C. V8G 3A3	Simcoe Burlington 1961 October 27 1986 "Blessed is he whose help is the God of Jacob, whose hope is in the Lord his God." (Psalm 146:5) With praise and thanksgiving to God, we are happy to announce the 25th wedding anniversary of our dear parents,  MARTIN and CHRISTINE HERREWYNEN (nee Wesseling)  It is our prayer that the Lord will continue to bless you with many more years of love and happiness together. We as your children would like to express our gratitude for the constant love, support and Christian upbringing you gave us. We will cherish your friendship always Mom and Dad. Love: Jim — London Sharon — Burlington Richard — Grand Rapids Jason — Burlington Open house will be held, D.V., Friday, October 24th, 1986, from 7:00 - 9:00 p.m., in the Fellowship Hall of Faith Chr. Ref. Church, 2265 Mountinside Dr., Burlington, Ont. Best wishes only. Home address: 2425 Kirstie Crt., Burlington, ON L7P 3Y9	1956 October 27 1986 With joy and thankfulness to God, we wish to announce the 30th wedding anniversary of our parents,  PETER and JENNY SUK  Thank you, Dad and Mom, for all your love and the Christian home you have provided for us. We pray that the Lord will continue to richly bless and keep you for many years to come. Evelyn & Andy Leech; Jennifer — Victoria, B.C. Margaret & Mike Tompsett — Freeport, Bahamas Helen & Frank (boyfriend) — Toronto Ralph — St. Catharines Ron — at home Shirley & Jeff (boyfriend) — at home Karen — at home Home address: 69 Tecumseh St., St. Catharines, ON L2M 2M5	1936 October 21 1986 "My flesh and my heart may fail, but God is the strength of my heart and my portion for ever." (Psalm 73:26) On Monday, September 15, 1986, the Lord took unto Himself our dearly beloved husband, father, grandfather and great-grandfather,  JOHN W. POSTMA  in his 79th year. Beloved husband of: Tjitske Postma (nee Halbersma) Dear father of: Walter Postma — Codrington Bob Postma — Whitby Tim Postma — Codrington Mary & Nick Griffioen — Bowmanville Jerry & Elsie Postma — Peterborough Tena & Garth Wilson — Brighton Gord & Jill Postma — Uxbridge Alice & Steve Bylsma — Belleville 24 grandchildren and four great-grandchildren. Also survived by two brothers, Tjeke Postma, Sneek and Joutert Postma, Alkmaar, Holland. Funeral service was held on Wednesday, September 17, 1986, at the Maranatha Chr. Ref. Church in Belleville. Pastors J. Visser and R. Popma officiated. Home address: 193 North Park St., Apt. 130, Belleville, ON K8P 4P1
Marriages	Coevorden Edmonton 1946 October 29 1986 With thanks and praise to God for His goodness and faithfulness, we will celebrate, the Lord willing, the 40th wedding anniversary of our parents, grandparents, great-grandparents,  HENRY and BAY NOPPERS (nee Meijerink)  May the Lord be near unto them and bless them in the years to come. Their children: Jane & Rick Cameron Trynie Noppers Harry & Glenna Noppers Fred Noppers John & Joyce Noppers Henry & Pam Noppers Nine grandchildren, one great-grandchild. Open house will be held on November 1, from 1:30 - 4:30, at the Ottewell Chr. Ref. Church, corner of Ottewell Rd. and 92A Ave. Home address: 8333 - 77 Ave., Edmonton, AB T6C 0L3	1961 November 10 1986 With praise and thanksgiving to God, we hope to remember and celebrate with our dear parents and grandparents,  GARRITT and DIANE PIKKERT (nee Flikkema)  their 25th wedding anniversary. We pray to the Lord that He will continue to strengthen and guide them in the years to come. With love and thankfulness from their children and grandchildren. Mary Jean & Jack Mulder; Jonathan, Kevin Kim Nancy & Tim Linda. "But as for me and my house, we will serve the Lord." (Joshua 24:15 KJV) Open house at the Kozy Korner on November 15, D.V., in Lacombe, Alta., from 2 - 4:30 p.m. Address: Box 850, Blackfalds, AB T0M 0J0	1951 October 26 1986 "Our help is in the name of the Lord, the maker of heaven and earth." (Psalm 124:8) With joy and thanksgiving to our God, we hope to celebrate the 35th wedding anniversary of our parents and grandparents,  JENNIE and CLARENCE VISSER  Sunday, October 26, 1986, Doug & Evelyn Visser; Wendell, Janelle Wes Visser Joanne Visser Gordon Visser Sharon Visser David Visser — all of Edmonton A service of thanksgiving will be held at Fellowship CRC, Sunday, October 26, 1986, beginning at 1:00 p.m., with an open house following at the home of our parents from 2:30 - 5:30. No gifts please. Home address: R.R.#6, Box 173, Edmonton, AB T5B 4K3	Obituaries
BILL-DOUWES: Mr. and Mrs. Louis Bill of Jarvis, Ont., and Mr. and Mrs. Ted Douwes of Townsend, Ont., are pleased to announce the forthcoming marriage of their children, BARBARA and RON. The ceremony will take place, D.V., on Friday, October 17, 1986, at 7:00 p.m., in the Jarvis Chr. Ref. Church. Rev. N. Cornelisse officiating. Future address: R.R.#4, Simcoe, ON N3Y 4K3	MARKUS-BOUWHUIS: Mr. and Mrs. A. Markus of Bradford, Ont., are pleased to announce the forthcoming marriage of their daughter MARIANNE ADRIANA to FRANK JOHN, son of Mr. and Mrs. I. Bouwhuis of Barrie, Ont. The ceremony will take place, the Lord willing, on Saturday, October 11, 1986, at 2:30 p.m., in the Springdale Chr. Ref. Church. Rev. L.T. Schaikwyk officiating.	TEBRAKE-HOEKSTRA: Mr. and Mrs. William TeBrake and Mr. and Mrs. Peter Hoekstra are pleased to announce the forthcoming marriage of their children MARLENE ALLISON and JAN-PETER ANSON. The Lord willing, the ceremony will take place on Friday, October 17, 1986, at 7:00 p.m., in the Faith Chr. Ref. Church, Burlington, Ont. Rev. J.J. Hoytema and Rev. J. Quartel officiating. Future address: Redeemer College Campus, Ancaster, Ont.	VANDER HEIDE-SPANNINGA: Believing that the Lord has brought them together, we, Bill and Willy Vander Heide of Wellandport, Ont., are pleased to announce the marriage of our son WILLIAM LLOYD to CHRISTINE Spanninga, mother of Mark, Kimberley and Brian, daughter of Klaas and Valerie Grit of Brampton, Ont. The wedding will take place, D.V., Saturday, October 18, 1986, 7 p.m., in the Riverside Chr. Ref. Church, Wellandport. Rev. J. Veltman officiating. Future address: R.R.#9, Dunnville, Ont.	Reasonable accommodations in Ancaster available for 6 months, for reliable couple in a furnished home, while owners are in Florida; November 1 to April 30, Phone: (416) 648-2838.
For Rent	For Rent	For Rent	For Rent	For Rent
For rent — in Florida Mobile home in 5-star park near Bradenton. Pool, marina, special pre-season rates Oct. and Nov. For information call: (416) 459-3913.	House for rent in Stoney Creek, Ontario. Three-bedroom house with 2 appliances plus garage. Available November. Phone: (416) 662-7037.			



# Classifieds

Obituaries	Obituaries	Accommodation	Teachers	Vacations
<p>After struggling for 20 months with a rare disease, the Lord released</p> <p><b>KARISUE HOGEVEEN</b></p> <p>from her suffering on September 12, 1986.</p> <p>She was the special daughter of Jerry and Annette Hogeveen and sister to Andrew Jerry of Jarvis, Ontario.</p> <p><b>My Little Angel</b></p> <p>Why did it have to be you, my little angel?</p> <p>You're so tiny, yet each thing about you amounts to so much.</p> <p>Your each move is so graceful, yet each move is a struggle for you.</p> <p>Your each whisper is so — so special, yet each might be your very last.</p> <p>Oh my little angel, if only you knew, dear, what lies ahead for you, that your precious life cannot be fulfilled here with me.</p> <p>Yet you seem to understand, that Jesus loves you with a love that has no compare.</p> <p>They say you have only a year — Why, angel, — why can I only have you for a while — such a little while?</p> <p>Still, you seem to realize you're here for a purpose — a purpose I'll someday understand.</p> <p>Oh my little angel, I love you so dearly.</p> <p>Each day I sit and watch you till the sun gives its last ray of light.</p> <p>And then, dear Jesus, I give my little angel to you.</p> <p>Great-granddaughter of: Jurjen and Sietske Hogeveen, Jarvis; Benjamin De Boer, Vermont.</p> <p>Granddaughter of: Anne and Dinie Hogeveen, Simcoe; Arthur and Susan De Boer, Selkirk.</p> <p>Niece and cousin to: Henry &amp; Sharon Hogeveen and family — Hagersville</p> <p>Rick &amp; Lenore Hogeveen and family — Hagersville</p> <p>Roger Hogeveen</p> <p>Jim Hogeveen</p> <p>Mike Hogeveen — all of Simcoe</p> <p>Bas &amp; Rena Hania and family — Branchton</p> <p>Benjamin &amp; Anieta De Boer and family — Selkirk</p> <p>Charles &amp; Joanne De Boer and family — Jarvis</p> <p>Martin &amp; Jeannette Buursma and fam. — Grassie</p> <p>Harry &amp; Florence Van Benthem and family — Jarvis</p> <p>Kari Sue is with you now, Lord</p> <p>There's no better place to be</p> <p>In your arms she's found a peace</p> <p>Lasting an eternity.</p> <p>Thank you Lord, that we could know her</p> <p>Though her time here wasn't long</p> <p>The life you gave her here on earth</p> <p>Has made us close and strong.</p> <p>Lord, you see life as a tapestry</p> <p>A completed work of art</p> <p>We look from the underside</p> <p>And see the threads apart.</p> <p>We want to see with your eyes, Lord</p> <p>How the threads do intertwine</p> <p>But your ways are much higher than ours</p> <p>And shall be revealed in time.</p> <p>Thank you Lord, for weaving Kari Sue's thread</p> <p>Into lives that were affected</p> <p>Her tiny thread had a special place</p> <p>In a plan which you've perfected.</p> <p>We know you'll give us strength, Lord</p> <p>To go on without Kari Sue</p> <p>Because the memories of her linger on</p> <p>And we know she is with you.</p>	<p>On September 19, 1986, the Lord took to Himself our friend, member of the Golden Age Club and resident of the South Chatham Village in Chatham, Ontario,</p> <p><b>Mr. EGBERT HOLTHOF, SR.</b></p> <p>at the age of 85.</p> <p>We know that he longed to go to his heavenly Father. With his wife, children and grandchildren, we do not mourn as those who have no hope, but know that he went to his Lord and Saviour.</p> <p>After a lengthy period of gradual decline and suffering, our Lord took home our dearly loved husband, Dad and Opa,</p> <p><b>EGBERT (Ed) HOLTHOF</b></p> <p>at the age of 85 years, on September 19.</p> <p>"The sting of death is sin, and the power of sin is the law. But thanks be to God! He gives us the victory through our Lord Jesus Christ." (1 Cor. 15:56 &amp; 57)</p> <p>Loving husband of Aaltje (Alice) Holthof-De Vries.</p> <p>Dear Dad and Opa of:</p> <p>George &amp; Effie Holthof — Chatham, Ont.</p> <p>Effie &amp; Dan Faubert; Renée, Carla, Sara, Crystal — Edmonton, Alta.</p> <p>George &amp; Tena Holthof; Benjamin, Heidi, Bethany — Chatham, Ont.</p> <p>Dianne &amp; Tom Toma — Chatham, Ont.</p> <p>Pamela Noddin; Barrie, Lori — Chatham, Ont.</p> <p>Edward Holthof — Chatham, Ont.</p> <p>Aly &amp; Peter Broersma — Chatham, Ont.</p> <p>Brian &amp; Sandy Broersma; Cory, Michelle — North Bay, Ont.</p> <p>Sharon &amp; Art Timmerman — Chatham, Ont.</p> <p>Steven Broersma — Chatham, Ont.</p> <p>Monique Broersma — Chatham, Ont.</p> <p>Renst (Richard) Holthof — Windsor, Ont.</p> <p>Celeste, Aaron — Windsor, Ont.</p> <p>Richard, Bill — London, Ont.</p> <p>Theresa &amp; Bill Dunkley — Waterford, Ont.</p> <p>Lisa, Robyn, Hollie</p> <p>The funeral service was held in the First Chr. Ref. Church, Chatham, Ont. We received much comfort, strength and joy from Rev. Bill Dykstra's message which was based on 2 Corinthians 5:1-10.</p> <p>The burial took place in Maple Leaf Cemetery.</p> <p>Home address: 121 - 40 Elm St., Chatham, ON N7M 6A5</p>	<p><b>Bed &amp; Breakfast</b></p> <p>Kom terug naar Nederland. U kunt logeren aan de rand van Utrecht. F.150,00 per persoon per week. Inlichtingen: Mvr. Sneller, Pr. Irene Laan 53, Utrecht, or call G. Van Soelen (416) 454-1295 after 6 p.m.</p> <p><b>Real Estate</b></p> <p><b>Farm for sale or trade</b></p> <p>Young farm couple hopes to sell or trade small dairy farm or use as a down payment towards a larger dairy operation. Willing to relocate anywhere in Canada or U.S. Present farm located in Niagara Region of Ontario. All inquiries welcome. Please contact Rick or Carol Alders at R.R.1, Wellandport, ON L0R 2J0; (416) 386-6311.</p> <p><b>Cage layer farms</b></p> <p>4200 production quota. Newer barn. Egg grader and own egg route. 91 acres very productive land, corn dryer, mix mill, storage for 10,000 bushels, large workshop, immaculate 3-bedroom home. Leamington area. Price drastically reduced as illness in family forces sale.</p> <p>4200 production quota; 2 1/2 storey barn, manual operation, smaller 3-bedroom home. Grimsby location. Reasonably priced.</p> <p>6100 production quota, barns new in 1980. Automatic feeding, large manure pit, plus hog barn with contract. 3-bedroom bungalow. 50 acres of land. Smithville location.</p> <p><b>For more details call</b></p> <p><b>Fred Hagen Realty Ltd.</b></p> <p><b>295 Glancaster Rd.</b></p> <p><b>Ancaster, ON L9G 3K9</b></p> <p><b>Tel: 416-679-6666</b></p>	<p><b>BOWMANVILLE:</b> Knox Christian School in Bowmanville is receiving applications for a possible opening for January for a <b>grade two</b> teaching position. Please forward letters of application to Knox Chr. School, R.R.#1, Bowmanville, ON L1C 3K2, attention: Mr. Bill Helmus, principal.</p> <p><b>LONDON:</b> The London Parental Christian School requires a <b>grade 5</b> teacher, starting January 1987. Please send your letter of application and resume to the principal, Mr. Herb Goodhoofd, L.P.C.S., 202 Clarke Rd., London, ON N5W 5E4.</p> <p><b>SURREY, B.C.:</b> Fraser Valley Chr. School will be needing a <b>Math/ Chemistry/ Computer Science</b> teacher from January till June, 1987, to replace a teacher on maternity leave. Send resumes to: Al Boerema, Principal, Fraser Valley Chr. School, 15353 92nd Ave., Surrey, B.C. V3R 1C3</p>	<p><b>FALCON LODGE</b></p> <p>Enjoy the spectacular Muskoka Autumn colours. Special Fall rates on weekly rentals. Also bed and breakfast starting at \$25.00 per couple. Receive a further 5% discount on weekly rentals when you mention this ad. Please write or phone for brochure to: <b>Ton or Cathy Struyk, Falcon Rd., Huntsville, ON P0A 1K0; Tel: (705) 789-2603.</b></p> <p>* Airconditioning</p> <p>* Waterbeds</p> <p>* T.V.</p> <p>* 26 units</p> <p><b>TUDOR LODGE MOTEL</b></p> <p>1665 London Rd., Sarnia, Ontario N7T 7H2</p> <p>"It's been our pleasure"</p> <p>Jerry and Frances Hettinga</p> <p><b>Phone 542-7716</b></p>
			<p><b>Business</b></p> <p><b>Get 75 mpg large car, R.V.'s etc. Build and instal a new convey gas vapour carb. Fit any car, truck or R.V. For info. send self-addressed stamped envelope to:</b></p> <p><b>Thrifty Carb</b></p> <p><b>10731 King. Geo. Hwy.</b></p> <p><b>Surrey, B.C.</b></p> <p><b>V3T 2X6</b></p>	<p><b>Durham Region Right to Life Association</b> has audio and video materials as well as speakers available for students, teachers, clubs and churches, etc. For info. (416) 668-7911.</p>
		<p><b>ADA REALTY LTD.</b></p> <p><b>3412 - 102 Ave.</b></p> <p><b>Edmonton, AB</b></p> <p><b>T5W 0A3</b></p> <p><b>Tel. 471-1814</b></p> <p><b>Sid Vandermeulen</b></p> <p>Contact us first when you think of moving to Edmonton and district.</p> <p><b>Het vertrouwde adres.</b></p>	<p><b>VANDERGROOT REALTY INC.</b></p> <p><b>Jerry Vandergoot</b></p> <p><b>President</b></p> <p>Your complete real estate service</p> <p><b>402 Oxford Street E.</b></p> <p><b>(corner of Oxford &amp; Colborne)</b></p> <p><b>London, Ontario N6A 1V7</b></p> <p><b>Phone (519) 672-9970</b></p>	<p><b>What do you think of Calvinist Contact? Write and tell us. See page 12 for details.</b></p>
	<p><b>For Rent</b></p> <p><b>Dairy farm for rent</b></p> <p>Excellent opportunity for sincere person wishing to start dairy farming in Ontario. Beautiful stone house with large, modern, fully-equipped farm buildings. Owner wishes to help someone get started. Reply in writing, giving references and experience to: Box #2439, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3</p>	<p><b>Ministers</b></p> <p><b>Minister needed</b></p> <p>Urgently needed: a man gifted by God to be a Church Planter in our northern community.</p> <p>If you qualify for the office of minister or evangelist in the Christian Reformed Church contact</p> <p><b>Cochrane Christian Reformed Church</b></p> <p><b>Box 518, Cochrane, ON P0L 1C0</b></p> <p><b>or call George Struyk, Clerk (705) 272-5672</b></p>	<p><b>Help Wanted</b></p> <p><b>Soncatchers Renewal Crafts</b></p> <p>also known as</p> <p><b>Third World Imports</b></p> <p>seeks a</p> <p><b>MANAGING DIRECTOR</b></p> <p>for Canada to import and market</p> <p>Third World Cottage Industry Handcrafts at sustained and increasing sales levels.</p> <p>These sales directly enable overseas poor to feed and help themselves when no other means are available.</p> <p>Ability to motivate and inspire volunteers and commitment to the CRWRC mandate is essential.</p> <p>Extensive experience in retail marketing is preferred.</p> <p>Please send resume or write for further information to:</p> <p><b>Soncatchers Renewal Crafts</b></p> <p><b>P.O. Box 5070</b></p> <p><b>Burlington, ON L7R 3Y8</b></p>	<p><b>Don't forget ... It's time to extend Christmas greetings through C.C.</b></p> <p>Just a reminder that the deadline for seasons greetings to appear in the Dec. 5 issue is Friday, Nov. 21. Every year subscribers to <i>Calvinist Contact</i> use the special classified section to extend their seasons greetings to family and friends. Kindly enclose payment of \$15 with your ad and send it in today. Forget the fuss of Christmas cards and postage stamps; one ad does it all.</p> <p><b>Calvinist Contact</b></p> <p><b>99 Niagara St.</b></p> <p><b>St. Catharines, ON</b></p> <p><b>L2R 4L3</b></p>
	<p><b>Help Wanted</b></p> <p>Help wanted on a <b>dairy farm in Smithville area.</b></p> <p>Contact Dick Attema, R.R.#1, St. Ann's, ON L0R 1Y0; (416) 957-3886.</p> <p>A Christian daycare requires a <b>teacher</b>, either with an E.C.E. diploma or an assistant, with partially completed E.C.E. Apply to: Bayfair Daycare, Box 37, Pickering, ON L1V 2R2; (416) 839-1842.</p>			



Events

### Fall Concert

All Ontario Christian Male Chorus Festival  
over 200 male voices

**October 25, 1986 7:30 p.m.**  
**Central Elgin Collegiate Institute**  
**201 Chestnut St., St. Thomas**

Come out and hear individual choirs and massed male chorus from: Sarnia, Chatham, Burlington, Hamilton, St. Catharines, Springdale, St. Thomas. Sponsored by the St. Thomas and District Male Choir "Crescendo."

**For tickets (\$4.00) call:**  
**Herman Hiddink at (519) 633-0309**

## Final Notice

## Israel Tour

**Nov. 10 - 21, 1986**

Host:  
Pastor Henry Lunshof

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Valentine Travel  
Toronto, Ont.  
(416) 429-2222

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## REDEEMER COLLEGE

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**at 2:00 p.m.**  
*(guests must be seated by 1:30 p.m.)*

- ★ Join representatives from government, other Christian colleges, universities, members of the board, parents and students to witness this historic event.
- ★ Dr. J.B. Hulst, President of Dordt College, will deliver the dedication message "An Enduring Perspective."
- ★ Witness the conferring of degrees on our first graduating class.
- ★ Good seats are still available in our overflow area (gymnasium) where viewing is possible via 10-foot video screens. Tickets must be obtained in advance. Please call the business office at (416) 648-2131.
- ★ Parking is provided at the Ancaster Fair grounds. Look for the signs.

*Please join us in celebrating new beginnings!*

**777 Highway 53 East**  
**Ancaster, ON L9G 3K9**  
**(416) 648-2131**

### Let's Play Chess

P. Layer

Contestants	Problems:	THE JUNE LADDER				Sub. Total	Prev. Total	Total
		#1096	#1097	#1098	#1099			
J. Wilms (VIII)	Points:	3	2	3	2	10	86	93*
K. Amsinga (XI)		3	2	3	2	10	35	45
G. Bloemendal (V)		-	2	3	2	7	10	17

\* Winner

**Comments**  
Congratulations to Mr. Wilms who has reached the top of the ladder for the ninth time. A list of prizes will be sent to you for you to choose from soon. We hope you can return for many more climbs. Only the game position proved difficult. The tries in #1097 (N-K2) caught no one by surprise.

**June Solutions**  
#1096 Game  
1. --, NxBP; 2. P-K4! PxP; 3. Q-Q3 and White is safe from more immediate loss. Black should win eventually though.  
If. 2. BxP, N-R5; and Black threatens 3. RxB or NxP with more loss for White.  
If 2. PxN or RxN, R-N5 and the White Queen is lost.  
#1097 (Ahues) Key: 1. B-K3 threat: 2. Q-K7 mate  
#1098 (Lehner) Key: 1. R-QB2 tempo  
1. --, K-R1 or P-N4; 2. K-B7 and 3. R-R2 mate  
1. --, K-N1; 2. KxP and 3. R-B8 mate.  
#1099 (Nanning, etc.) Key: 1. R-R5 threat 2. Q-K3 mate  
Note how the "Set" play handles B, Q, RxB and how the actual solution differs from it. (Set play is the play without a first white move.) It is an excellent example of "changed" mates with the same piece moving to a different square in the actual solution.

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### Toymaker and Son

"Toymaker" is a one-hour presentation by Youth With A Mission. It presents the "Good News" story with music and drama. Bring your whole family for a worthwhile evening.

**Thursday, October 23 7:30 p.m.**  
**Redeemer College Auditorium**  
**(Hwy. 53, Ancaster)**

Admission: \$3.00 (under 12 - \$2.00, family - \$10.00)  
*Tickets on sale at Redeemer Box Office on Oct. 23, or at the door.*

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**Calendar of Events returns next week.**

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**St. Catharines, ON**  
**L2R 4L3**



# Dutch



## Als je 't mij vraagt ...

Syrt Wolters

Voordat ik enig woord ga zeggen over die familie-reünie, wil ik graag eerst allen heel hartelijk dankzeggen voor al de kaarten en brieven met gelukwensen die we ontvingen bij ons zilveren huwelijksjubileum. Het zal nog wel even duren, maar we hopen u allen nog een antwoord te sturen. We ontvingen bijna 100 kaarten en 22 brieven! Zoiets hadden we nooit verwacht. Heel hartelijk dank voor al de goede wensen.

### De familie-reünie

Ongeveer 60 jaar geleden kwam de eerste Seinen in Canada: Roelof Seinen, de oudste broer van mijn overleden vrouw. Ongeveer 1½ jaar geleden ontvingen we een "bulletin" van het "familie-reünie comité," waarin ons dit plan uiteengezet werd. Ons werd gevraagd of wij ook mee wilden doen. Nou, dat leek ons

wel wat. Dus schreven we terug: Als jullie ons nog bij jullie familie rekenen, dan komen we graag. Zo af en toe kregen we circulaire's, ons op de hoogte houdend hoe de plannen zich ontwikkelden. Ook werd iedereen gevraagd eens na te denken hoe ieder op één of andere manier kon bijdragen aan het welslagen van dit

## THE NEW MINIMUM WAGE RATES IN ONTARIO

The following New General Minimum Wage Rates (excluding Harvest Workers) will go into effect during the work week of October 1, 1986:

### GENERAL

General (hourly)	\$ 4.35
Liquor servers (hourly)	\$ 3.85
Students under 18 (hourly)	\$ 3.50
Learner (hourly)	\$ 4.25
Construction (hourly)	\$ 4.35*
Ambulance worker (hourly)	\$ 4.35*
Hunting guides (half day)	\$ 21.75
(day)	\$ 43.50
Domestics (hourly)	\$ 4.35
(daily)	\$ 35.00
(weekly)	\$191.00
(monthly)	\$823.00

### Maximum Room and Meal Allowances

Room—private (weekly)	\$ 20.00
—non-private (weekly)	\$ 10.00
Meals—(each)	\$ 1.70
—(weekly)	\$ 35.00
Room and Meals (weekly)	
—with private room	\$ 55.00
—with non-private lodging	\$ 45.00

\*Specific rates for construction workers (including site guards), and ambulance workers will cease to apply October 1, 1986 and these categories will now fall under the general minimum wage.

The following New Minimum Wage Rates for Harvest Workers will go into effect on January 1, 1987:

### HARVEST WORKERS

Adults (hourly)	\$ 4.35
Students under 18 (hourly)	\$ 3.50

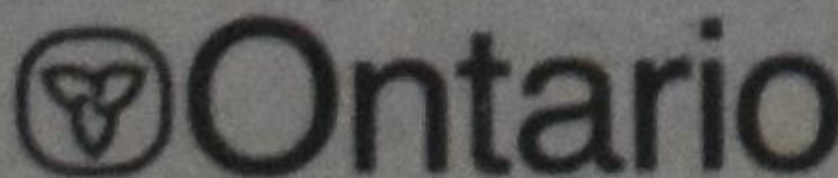
### Maximum Room and Meal Allowances

Room—private (weekly)	\$ 20.00
—non-private (weekly)	\$ 10.00
Meals—(each)	\$ 1.70
—(weekly)	\$ 35.00
Room and Meals (weekly)	
—private room	\$ 55.00
—non-private lodging	\$ 45.00
Housing (weekly)	
—Serviced housing	\$ 63.00
—Unserviced housing	\$ 47.00

Additional information may be obtained from the Employment Standards Branch, Ontario Ministry of Labour.

For the telephone number of the office serving you, consult the Government of Ontario listings in the blue pages of your local telephone directory.

Ministry of Labour



Minister, William Wrye  
Premier, David Peterson

# Hoe was die familie-reünie?

komende gebeuren. Toen heb ik aangeboden om, in geval er interesse voor zou zijn, een geslachtsregister samen te stellen. Daarop kreeg ik een enthousiast antwoord: Maar dat zou ja prachtig zijn! Maar is dat niet een ontzettende hoop werk?"

Het was een heleboel werk. Al dat gecorrespondeer met allerhande neven en nichten, die ik in geen 30 jaar gezien had — het nam heel wat tijd. Gelukkig hadden we nog een jaar vóór de datum van het feest. Maar, hoewel het een heel werk was, kreeg ik er hoe langer meer zin in, omdat men het een prachtig idee vond. Welnu, het boek kwam klaar; het dijde uit tot bijna 200 pagina's.

### Onder de hemel en de parachute

Vanuit Victoria gingen er zo'n 25 personen naar Houston, B.C., waar de reünie zou plaatsvinden, op de farm van Mina Seinen, de weduwe van Lambertus Seinen. Het feest zou een heel weekeinde duren. We kwamen aan op donderdagavond, 21 augustus.

We kampeerden allemaal. Het hooi was binnen, dus hadden we alle ruimte. Een grote watertank-truck was er om ons van water te voorzien. Een andere truck van de "Forestry" was er om ons van koffie en thee te voorzien, en niet te vergeten waren er "outhouses" geïmproviseerd. Een dubbele voor de moeders en de kleintjes; één voor de mannen der schepping, en nog één als de toeloop eens te druk zou zijn.

Voor "algemene" vergaderingen was een reuze parachute geleend, vroeger gebruikt voor het neerlaten van zwaar materiaal en nog steeds in gebruik voor "openlucht vergaderingen" (in geval van regen). Zo'n parachute houdt gemakkelijk een paar honderd mensen. Wij waren met 150 personen, dus was er ruimte genoeg. Op vrijdagavond was de officiële opening. Men werd aan elkaar voorgesteld als: het geslacht van die, en van die en van die.

Albert Seinen van Houston, de enige overlevende van de kinderen van de stamvader, gaf een terugblik vanaf de tijd dat de verschillende "Seinens" naar Canada kwamen. Uit het boek van het geslachtsregister bleek dat uit het gezin van Albert Seinen, geboren in 1879 in Nederland, 176 nakomelingen waren voortgekomen! Die 176 zijn alleen bloedverwanten, dus geen "aangetrouwden."

Op die openingsavond kwam ook van ieder "geslacht" een



vertegenwoordiger naar voren om iets te zeggen over die bepaalde "tak" van het geslacht Seinen. Aan het slot van die vrijdagavond werd het geslachtsregisterboek aan de publiciteit prijsgegeven. Het viel buitengewoon in de smaak. Het boek was niet te koop, maar was verkrijgbaar voor een contributie ten gunste van "Citizens for Public Justice" of een ander weldadigheidsdoel. De donaties samen brachten \$1.175,00 op. De avond werd besloten met een levendige "doxology."

### Reuze barbecue

De volgende dag — nu we elkaar wat beter kenden — gingen we op ruime schaal ervaringen uitwisselen. De zaterdagavond was gereserveerd voor een "barbecue op grote schaal." Nou, daar moet ik u iets van vertellen. Een groot gezin wordt gevoed uit grote pannen en potten, maar waar vindt je pannen en potten voor 150 mensen?

Geen probleem. Er kwam een tractor aan te pas, één met zo'n "back hoe." Die maakte een gleuf in het land, zo'n twee meter breed, ongeveer vijf meter lang en een meter diep. Kunt u zich dit voorstellen? Eerst kwam er een grote grinttruck met een hele grote lading keien, van ongeveer een kilo per stuk. Die werden netjes evenredig over the bodem verspreid. Daarover kwamen zware planken en stukken boomstammen. Dat was het brandhout. Dat hout werd aangehouden en brandende gehouden voor 24 uur!

's Nachts werd er bij gewaakt om het heet te houden!

Aan het einde van die 24 uur werd al het vuur en de as er afgeschraapt. Zo kwamen de gloeiende keien bloot te liggen. Daarop werd het vlees gelegd in bonken van ongeveer 40 pond, die eerst in foil gewikkeld waren, dan in natte zware jute en dan gewikkeld in kippegaas. Zo gingen de tien of twaalf "bonken" vlees op de keien.

Daarover gegolfde gegalvaniseerde platen en

daarover ging de tractor het gat dicht maken. Na 7 uren zou het vlees klaar zijn voor consumptie! En klaar was het! Tegen avondetenstijd kwam de tractor alles er weer afschrapen, de platen werden er afgehaald en daar was het vlees: precies goed.

De hele vergadering heeft er volop van gesmuld, niet alleen die avond, maar ook nog de zondag daarop.

### Van geslacht tot geslacht

De kerkeraad van Houston had er geen bezwaar tegen dat we onze eigen kerkdienst organiseerden. Albert Wolters van Hamilton (een kleinzoon van de stamvader) leidde de dienst en preekte over Psalm 90:1: Here, gij zijt ons een toevlucht geweest van geslacht tot geslacht. Het was een heel passende overdenking voor de gelegenheid. We voelden ons allemaal opeens veel dichter bij elkaar!

De rest van de zondag werd besteed aan spelen en wedstrijden voor de kinderen, enz. 's Avonds om acht uur kwamen we weer samen in de "parachute" voor een uur van lof en zang.

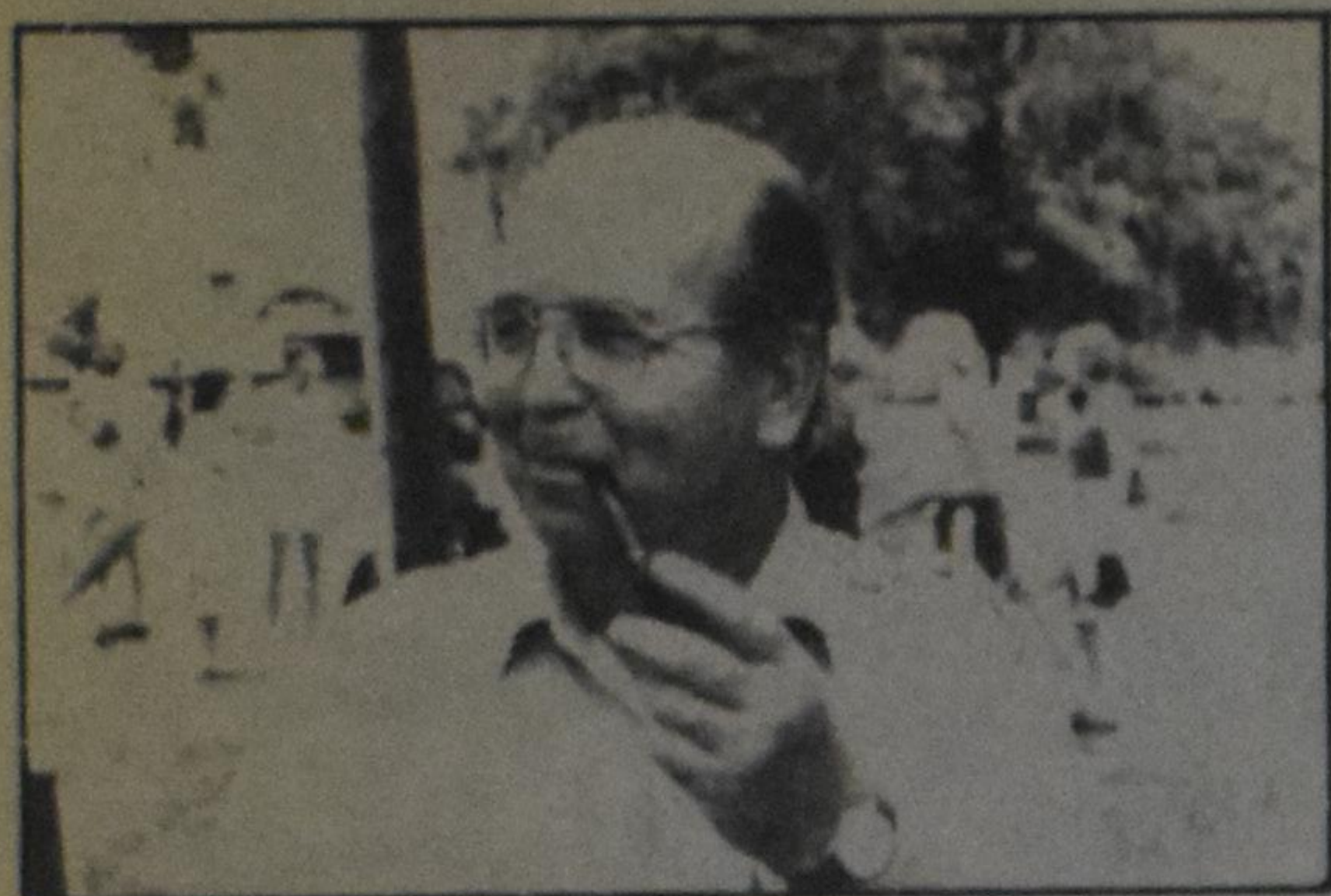
Daarna maakten sommigen zich klaar om naar huis te gaan. Wij bleven tot maandagmorgen. In een 15-persoons "van" gingen we met z'n twaalfen weer naar Victoria. Om 7 uur 's avonds kwamen we dinsdag aan, heelhuids en zonder ernstig oponthoud, waarvoor we de Here gedankt hebben uit de grond van ons hart.

En we keken heel dankbaar terug op een rijk gezegend weekeinde.

Een familie-reünie? Ik kan het hartelijk aanbevelen.

Syrt Wolters werkt dinsdags, donderdags en zaterdag in "Central Barbers," 706 Broughton St., Victoria, B.C.





#### Herman de Jong

Wat is het fijn als je zonder pijn kunt lopen. Maar de brief van mijn oude vriend Johannes Brouwer getuigt van een diepere pijn. Door heel zijn brief klinkt een kreet: Heere, hoe word ik dan zalig? Hij hunkert er naar om bij de Heer

te zijn en toch is daar het bange vermoeden, dat het niet goed met hem zit. Hij weet plotseling, dat hij van dat lange leven achter hem niet veel terecht bracht.

Ik begrijp Johannes zo goed. Ook ik voel me vaak als een jochie, die voor straf naar z'n

slaapkamertje gestuurd is. Hij heeft het poesje geschopt. Nu hunkert hij naar de gezelligheid van beneden, maar eigenlijk is hij erg bang! Zal moeder ooit weer lief tegen hem zijn?

Eigenlijk weet hij het wel: echte moeders blijven lief! Maar je kunt nooit weten!

De brief van Johannes Brouwer zette mij tot denken. Ik hoop dat u er ook even bij gaat zitten ....

Beste Vrienden, Wederom neem ik de pen ter hand om u enkele woorden te schrijven.

Van ganser harte hoop ik dat deze brief u in goede gezondheid aantreft. Ik ben zo eenzaam geworden na het overlijden van Geesje. Natuurlijk, als een echte Groninger boer houd ik dat voor mezelf. Ik kan er beter over schrijven dan er over praten.

Drie jaar heb ik haar mogen verzorgen, maar toen het op het laatst liep, begaven ook mijn krachten me en kwam een V.O.N. verpleegster mij ter hulpe.

Uw prachtige brief na de begrafenis is mij tot grote steun geweest. Ja Jan, op stille wijze heeft ze van haar Heiland getuigd. Dat kan ik niet van mezelf zeggen. Immers, als boer zijnde, begeef je je niet onder de mensen. Nu ik in dit bejaardentehuis zit, moet ik leren me met mijn medebewoners te bemoeien. Trouwens, veel mannen zijn hier niet en er zijn nog minder boeren. Waar moet ik met die heren over praten? Toch doen ze hun best om me uit mijn kamer te krijgen, waar ik nog het liefst vertoef. Ik zie haar nog vaak tussen haar meubeltjes scharrelen.

Enfin, op een avond ging ik met die heren naar een spreker. Het was geen dominee en dat kon je goed merken. Hij stond maar wat gewoon te praten en liet ook nog een film zien over volunteers. Ik blijf dat woord maar gebruiken anders denk ik steeds aan de vrijwillige landmacht. U weet wel, volunteers zijn mensen die anderen helpen zonder er iets voor terug te vragen.

De rede van deze spreker zette mij tot denken. In het kort kwam het hierop neer. Man van zijn tijd, juichte hij alle Christelijke actie toe. Jezus voorop — op alle gebieden des levens! Echte jongelingsverenigingstaal!

Nu ben ik altijd lid geweest van een hele sliert chr. organisaties, ook hier in Canada. Getrouw betaalde ik mijn lidmaatschapsgeld, als die organisaties niet afweken van de voorzeide leer. Zoiets hoor je al gauw. Meestal waren de bedragen maar klein, zo dat viel wel te doen. Soms kwamen er wel eens heren bij me, wiens verenigingen in grote nood verkeerden, maar volgens mij

moet men dan maar beter op zijn tellen passen. Ik gaf Geesje elke week haar huishoudgeld en daar hield ze zelfs nog van over voor de kerk.

De spreker vond dat we maar gemakkelijk van de dienst om het Koninkrijk te bouwen, afkwamen. "Elk jaar een paar checkjes schrijven en dan bent u er weer een jaartje van af," zei hij. "Anderen halen de Koninkrijk's kastanjes wel voor u uit het vuur. Kunt u weer rustig voor de t.v. gaan zitten." (Spreker was zeker niet van boerenafkomst).

Toen vertelde hij dat veler onzer er financieel zwaar voorzaten. Heimelijk dacht ik: goed zo, die tijd heb ik ook gehad. Toch schrok ik wel, toen hij vertelde dat sommige ouders nu \$8.000,00 schoolgeld betalen en eenvoudig geen andere organisaties kunnen ondersteunen. Misschien was het wel, zei hij, goed (en ik vermoedde meteen z'n socialistische inslag), dat in zulke gevallen de rijkere mensen in de kerk, of mensen die geen kinderen op school hebben, wat meer aan die organisaties betaalden om ze op gang te houden. Het schijnt dat veel verenigingen financieel op sterven na dood zijn!

Nu had een ouderpaar tegen spreker gezegd: "Maar meneer, het Koninkrijk van God wordt toch niet enkel en alleen in stand gehouden door wat geld over te schuiven? We hebben toch handen aan ons lijf en een mond in ons hoofd waarmee we God kunnen dienen in onze vrije tijd? Zijn er dan geen gevangenen, ziekenhuizen, bejaarden-centra, mensen die aan AIDS lijden, die hulp nodig hebben?" Volgens de spreker gaan steeds meer Christenen volunteer werk doen, overal waar de Heer hun plaatst, overal waar de Here Jezus zelf gewerkt zou hebben ware Hij nu nog op aarde geweest. "Gij zijt de handen en voeten van Jezus," zei de spreker. "Want wat baat het u, mijn broeders en zusters, of iemand al beweert geloof te hebben, als

Vervolg op pagina 20 ...

## Het huis van Dientje Deel 3

*Het volgende verhaal is echt gebeurd en vond plaats in het jaar 1955.*

#### Lini R. Grol

Gerustgesteld tekende Dientje het formulier. Nu was het dan zo ver. Verheugd keek ze op. "Wanneer kan ik er dan in?"

Nu lachte de makelaar: "Ja wacht even, dit is nog geen koopacte hoor, het is nog maar een offer. Nu moet de eigenaar nog tekenen en dat is weer een ander formulier."

"Nou de eigenaar is hier net om het hoekje, vraag het hem dan even, dan hebben we alles zo voor elkaar," wist Dientje.

De eigenaar had kennelijk staan luisteren want nu kwam hij hulpvaardig te voorschijn: "Ja, die prijs is best, maar we moeten contant geld hebben. Het huis is een erfstuk en iedereen in de familie zit te springen om de duiten, dus contant."

De makelaar fronste boos zijn wenkbrauwen. "Dat had je me wel eens eerder mogen zeggen."

De man haalde even zijn schouders op: "Ach, wat maakt het uit, de zuster kan makkelijk een lening van de bank krijgen en dat is veel eenvoudiger ook." Hij draaide zich om en liet hen alleen. Dientje kreeg ineens een onzeker gevoel over zich. Er was iets niet helemaal in de haak.

Mr. Brian klopte haar op haar schouder: "Nou kijk maar niet zo beteuterd, ik help je wel om ergens een lening te krijgen. Dat red je heus wel hoor, en misschien nog wel beter."

Maar Dientje kon zien dat hij zich ook niet helemaal gerust voelde. Hij lachte geforceerd, toen hij haar naar buiten leidde.

"Het moet al vreemd gaan als we dat niet voor elkaar krijgen." Ze zat stilletjes in de auto. Haar blijde stemming was ineens gezakt.

"Wat doen we nu?" vroeg ze benepen, toen ze terug waren in het kantoor. Hij ging omslachtig zitten en wees op een stoel voor Dientje. "Het beste is dat je naar je bank gaat,

en daar een lening gaat vragen. Ze kennen je daar, hoop ik?"

"Kennen? Nu ja, ik heb er een spaarrekening, maar dat is alles. Er komen zoveel mensen aan het loket."

Mr. Brian knikte: "Nu moet je naar de bankdirecteur gaan, en hem om een lening vragen. Hij kan in je boekje zien hoeveel je gespaard hebt in de laatste maanden, en hij kan gegevens opvragen aan het ziekenhuis. Ik denk niet dat er enige problemen zullen zijn. Het kan zijn dat je meer dan 6% rente moet betalen, maar daarentegen kun je de lening misschien vlugger afbetalen."

Dientje knikte alleen maar. In gedachten zag ze de som van \$14.000, met al de rente, zich ophopen.

"Vraag maar een volle lening, want je moet de advocaat ook nog betalen, zie je." Hij praatte zo losjes over duizenden dollars dat het Dientje even duizelde.

Hij zag aan haar uitdrukking dat ze er tegenop zag, en nu kwam hij ineens in het geweer: "Vergeet niet dat je een huis met een inkomen koopt. Het lijkt nu wel of je in de schulden steekt, maar al is dat zo, je gaat er toch aan verdienen, en daar moet je in de eerste plaats om denken. Het huis ligt op de hoek in een goede buurt, het gaat er nooit op achteruit, nee, eerder is het meer waard in de toekomst, en dat is wanneer je er echt geld aan gaat maken. Als je het verkoopt krijg je er misschien nog eens de helft meer voor."

Dientje keek geschokt: "Maar ik wil het immers nooit verkopen. Het is mijn huis, mijn thuis, als ik het eenmaal heb verkoop ik het nooit meer."

Hij glimlachte en klopte haar op de schouder: "Nooit is een zwaar woord hoor, maar laat ons nu maar eens zien dat we de koop sluiten. Ga maar naar de bank en kom dan maar vlug terug."

Dientje knikte blij. Ach ja, het zou wel goed komen, ze had er weer alle hoop op. Als ze nu

die lening maar kreeg. Hij scheen toch wel overtuigd dat het geen moeite zou opleveren.

Hij bood niet aan om haar naar de bank te brengen, dus ging ze op haar eentje op stap naar de stad. Ze dacht er nog over om de bus te nemen, maar nee, ze had de tijd. En elk kwartje gespaard was er één. Ze hield wel van lopen.

Ze stapte er vlug op af. Te zijner tijd zou ze toch een fiets kopen. Maar eerst het huis en de meubelen, en dan de luxe van een fiets. Het hoefde zelfs geen nieuwe te zijn, besloot ze, en dacht met weemoed aan haar mooie fiets die ze in Amsterdam voor een zacht prijsje aan een vriendin had verkocht.

Dientje voelde zich helemaal niet op haar gemak toen ze in de bank naar de directeur vroeg. Ze had nooit met een bankdirecteur te maken gehad en had visioenen van grote machtige heren achter hele grote bureaux. Toen ze na een half uurtje wachten werd binnen gelaten, ontdekte ze dat de bankdirecteur een vrij jonge man was en niet erg imponerend. Hij knikte vriendelijk. "Ga zitten, wat kan ik voor u doen?"

"Ik ben Dien Willemsen. Ik heb hier een bankrekening en nu wilde ik graag van u een lening hebben om een huis te kopen."

Hij knikte vriendelijk. "Dat kan natuurlijk, waar is het huis en hoeveel is het waard? Hebt u alle gegevens? En waar werkt uw man?"

*Lini Grol schrijft zowel ongebe als hollands verhaaltjes. Ze woont in Font Hill, Ontario.*

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# Books

## Mission experience

### Ordinary people can understand every word

**Born of a Glorious Thunder.**  
Editor Helen Kortenhoeven.  
Highland, Indiana: West  
Indies Publishing Co., 1986.  
302 pp. U.S. \$5.95 / Can. \$8.35  
until November 15; U.S. \$6.95  
/ Can. \$9.65 after November  
15, postpaid (9228 Kleinman  
Rd., Highland, Indiana 46322;  
cheques payable to West Indies  
Publishing Company).  
Reviewed by Calvin Seerveld,  
Senior Member in aesthetics at  
the Institute for Christian  
Studies, Toronto, Ontario.

*Born of a Glorious Thunder:* real life accounts of foreign Christian work, is fascinating. These real life stories are told by ordinary people doing Christian work in foreign lands. The homespun, personal accounts give new, down-to-earth meaning to the activity of "missionary." This is a behind-the-scenes report which tells of sweat and fears of bats with rabies, joys and malaria hardships, deep blessing. But it is the very opposite of glossy promotional literature. These printed, typewritten chapters with candid photographs by five very different persons have the ring of truth.

Ken, Nancy and Tanya Oosterhouse tell what it means to serve in Christ's name in the

Dominican West Indies, rather than to come in as white boss to set things straight. (50, 53) Rightly conceived, the key problem for North American missionaries is how "to give aid without the people becoming dependent and expecting such aid." (27)

Erik Schering gives a selfless, moving account of the ministry in Papua New Guinea. He presents an incredibly honest report on how national workers who become Christian pastors may still beat their wives — until the Holy Spirit comes through; how trained nationals make better, relevant preachers than we white implants. (102) He questions the worth of putting the Bible into local languages since the native people want to upgrade their skill by reading the Bible in English; but Christian songs in the local language do deepen biblical spirituality. (73-76) He shows how statistics on converts may be dubious (106-7) and that a patriarchal mission enterprise is a temptation (100) of which we North Americans must beware: don't go out into the wide world bringing the gospel with preconceived ideas of people's needs. (74)

media can serve in rural, illiterate, Muslim Bangladesh to tap into the culture present, where drama, dance, and music are highly valued. (168-69, 179) Are our mass media radio and TV programs not listened to mostly by Christians — is that always the best way to reach out? Christian missions need to know their media. (159)

Mary Both gives a vivid account of living among the poor in Haiti. We are not responsible for all the suffering, but how can we be present and help without setting up the poor to be dependent on charity? (194-95) If rats are the healthiest looking creatures around (236), how do you train people to break out of poverty without aping the white man and woman in their nice churches? (218) Both gives biblical advice on how missionary agriculturalists should work themselves out of a job. (202-205)

James Zondervan exposes the nationalism and *machismo* rampant in Argentina (267), and explores what this means for bringing help in Christ's name to this urbanized land — one-third of the total population lives in Buenos

**Tap into native culture**  
Albert Hamstra shows how

## Van Halsema

... vervolg van pagina 19.  
hij geen werken heeft? Elke  
boom wordt herkent aan zijn  
vruchten!"

Ik ben door deze rede in de war geraakt, Jan! Ik dacht dat ik op mijn eigen manier werkzaam was op een stukje Koninkrijksland, mijn boerderij. Ik heb mijn land geploegd en mijn koren gezaaid, opdat anderen konden eten. Ik heb mijn rug gekromd onder zware lasten en wreef de slaap uit mijn ogen, als ik 's avonds laat op de tractor zat. Ik heb land gekocht en verkocht, en nu ben ik een miljoen waard. Jullie zijn de eersten, die dat van mij weten. Ik ben getrouwd geweest in mijn tafelgebeden en las na elke maaltijd een vol hoofdstuk uit het Woord des Heeren.

Maar ... in mijn hele leven heb ik niemand tot God gebracht. Ik droeg mijn geld af aan Christelijke organisaties, zonder me verder met ze te bemoeien. Ik heb geen woorden van troost gesproken in ziekenhuizen en gevangenissen. Kortom, een volunteer ben ik nooit geweest ... had ik nogal tijd voor!

"Smoesjes" ..., ik hoor het je zeggen. Misschien zegt God dat ook wel, als ik voor Zijn troon moet verschijnen. Daar zit ik nu vaak aan te denken. Ik ben een miljoen waard, maar voor de Canadees

gemeenschap, de mensen in mijn eigen kerk en de bewoners van mijn township, heb ik niets betekend. Ik weet niet wat ik moet doen met mijn geld. Onze enige zoon heb ik het huis uitgetrapt, omdat hij met een ongelovig Canadees meisje wou trouwen. Mijn enige dochter is met een rijke dokter getrouwd. Die hebben het ook niet nodig. Oh Jan, de zucht naar geld vervulde me zo! En maar werken, werken! Moet ik nu op mijn hoge leeftijd nog volunteerwerk gaan doen?

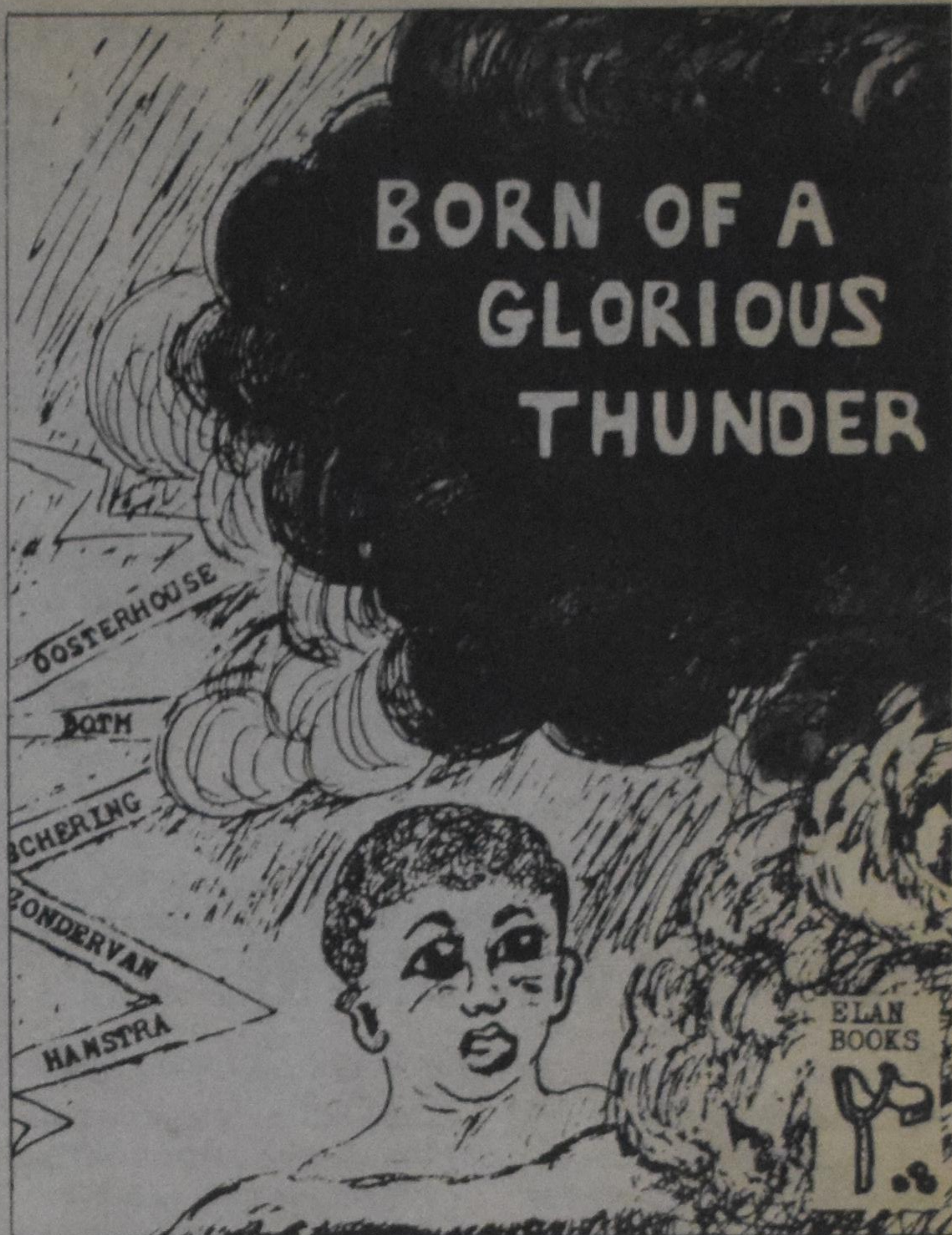
Ik ben bang om te sterven, Jan! Ik meende altijd een oprecht Christen te zijn, maar het zit niet goed met me. Zal God mij verstoten en zeggen: "Ga weg van mij ... want ik heb honger geleden" ... je kent de woorden van Mattheus 25 wel ...." Voorwaar Ik zeg u, in zoverre gij dit niet deed aan één van deze minsten, hebt gij het ook aan Mij niet gedaan ... ga heen naar de eeuwige straf!"

Jan, ik ben als een hert dat hijgt naar de waterstromen. Beste vrienden, mijn hart is zeer benauwd!!

Hoe beantwoord je zo'n brief? Kan een blinde een blinde leiden?

Een bijbelvers speelt door mijn hoofd. "Mijn genade is u genoeg!"

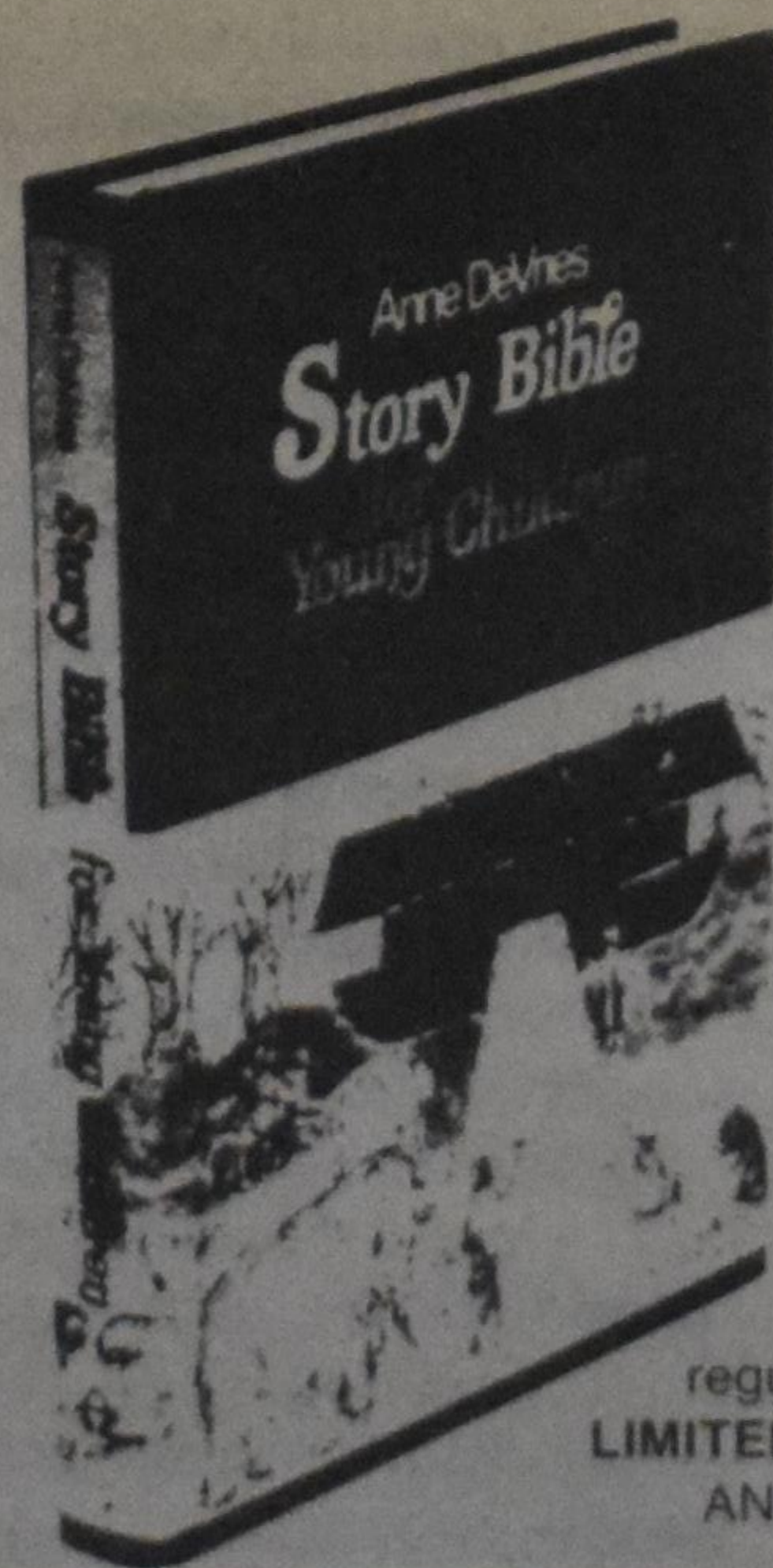
Waar ligt mijn zondesschuld, ik, IK, mens van deze tijd?



Aires. How does the impossible amount of interest money owed to banks in the U.S.A. and Canada affect bringing a Christian witness to this nominally Catholic land (276-77, 282-83) How do we bring Christ and not the secularized mess of Western affluence?

This is a troubling, glorious

book. Editor Helen Kortenhoeven is to be warmly commended for letting these dedicated, insightful servants of our Lord speak the unofficial story of making Christ real in foreign lands. The book is written so ordinary people can understand every word.



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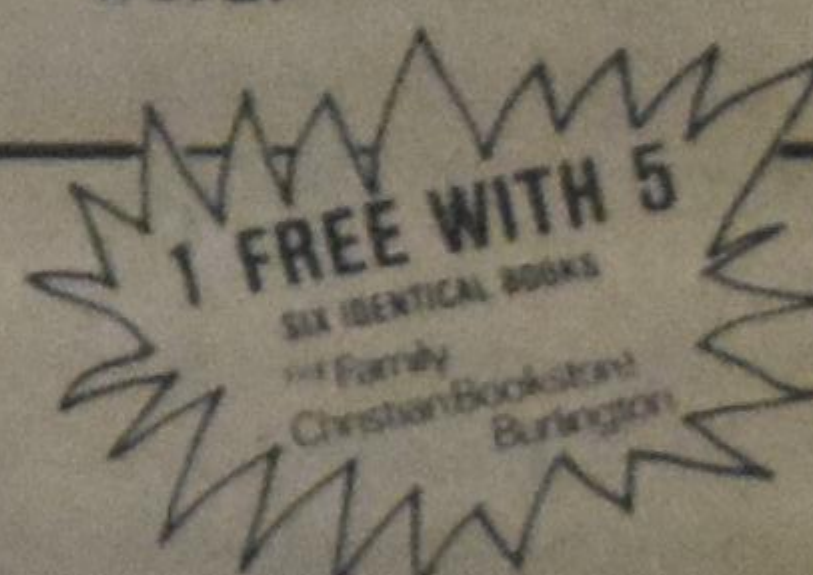
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